VEMBER/DECEMBER 1949 Single copies, 45 cents. Annual Subscription, $2.50

WORLD DOMINION

and

THE WORLD TO-DAY

Missions and World Affairs

Open Sesame to Arabdom

Unchanging Islam

Iran and Pakistan

The New India

Germany a Mission Field

Evangelism the World's Need

S.F.T.S
LIBRARY

World Dominion Movement, Inc.
156 Fifth Avenue——————New York
1412/13 Royal Bank Bldg., Hastings St., Vancouver Canada

TED IN GREAT BRITAIN

"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9 : 10

World Dominion and The World To-day

An International Review of Christian Progress

EDITOR:
THOMAS COCHRANE, M.B., C.M.

ASSOCIATE EDITORS:
E. J. BINGLE, M.A. MOLLIE H. HICKS

CONSULTING EDITORS:

The Rev. H. M. Arrowsmith (Australia)
Miss Mildred Cable
Professor G. Baez-Camargo (Mexico)
The Rev. L. W. Chidzey
The Rev. A. M. Chirgwin, M.A., D.D.
R. G. Cochrane, M.D., F.R.C.P., D.T.M. & H.
Mrs. T. Cochrane
The Very Rev. J. Hutchison Cockburn, D.D.
Commissioner A. G. Cunningham
The Rev. H. S. Curr, M.A., B.D., B.Litt., Ph.D.
The Rev. R. C. Das, M.A. (India)
The Rev. J. Merle Davis, M.A., B.D.
The Rev. J. W. Decker, D.D.
Miss W. Galbraith, B.A.
H. Martyn Gooch, M.B.E.
The Rev. Norman Goodall, M.A.
Montague Goodman, F.R.G.S.
The Rev. Bryan S. W. Green, B.D.
O. M. Green
Kenneth G. Grubb, C.M.G.
Patrick Hamilton
H. L. Hemmens
Norman C. Hunt, Ph.D.
The Rev. G. E. Hickman Johnson
Professor Adolf Keller, D.D. (Geneva)
J. Kelly, D.D., J.P.
The Rev. Alex. King, M.A.
W. H. Kneen, LL.B.
Professor K. S. Latourette, D.D., Ph.D. (Yale)
The Rev. Alexander McLeish
The Rev. A. Stuart McNairn, F.R.G.S.
The Rev. W. T. T. Millham
S. A. Morrison, M.A.
The Rt. Rev. Stephen C. Neill
The Rev. Martin Niemoller (Germany)
The Rev. Charles W. Ranson, B.Litt.
The Rt. Rev. the Lord Bishop of Rochester
The Rev. Emory Ross, D.D.
The Rev. B. G. M. Sundkler, D.Theol.
The Rev. O. S. Tomkins, M.A.
The Rev. Canon M. A. C. Warren, D.D.
The Rt. Rev. the Lord Bishop of Worcester
Miss Olive Wyon, D.D.
The Rev. T. Cullen Young
The Rev. S. M. Zwemer, D.D.

GENERAL SECRETARY: Alan G. Hayward

***Articles and correspondence about articles to be addressed to Miss M. H. Hicks: other correspondence and advertisements to be addressed to the General Secretary.

The Editors do not accept responsibility for the views expressed by their contributors.

Editorial Offices: Founder's Lodge, Mildmay Centre, London, N.1.
Telephone: CLIssold 9696.
Telegrams: "Worldomini Nordo London." Cables: "Worldomini London."
Offices:—New York: 156, Fifth Avenue. Geneva: Palais Wilson
Australia: 262, Flinders Lane, Melbourne, C.1, Victoria.
Canada: 1412, Royal Bank Building, Vancouver, B.C.
India: The Rev. Lincoln Watts, Farley, Ootacamund, Nilgiris.
New Zealand: W.W.W., His Majesty's Arcade, Queen Street, Auckland.

The next issue will be published on January 2.

Annual subscriptions (six issues), 10/-, post paid. Single copies, 1/6 (1/8 including postage). The Journal can be obtained from W. H. Smith & Son's bookstalls, ordered through any newsagents or from Mildmay Centre, London, N.1.

The Trade can be supplied direct from Marshall, Morgan and Scott, Ltd., 33, Ludgate Hill, E.C.4, or from Horace Marshall and Son, Temple Avenue, E.C.4.

Writers in This Issue

E. J. Bingle, M.A., Associate Editor of *World Christian Handbook* and *World Dominion*, was formerly Professor of History and Politics at Madras Christian College.

The Rev. Allen Birtwhistle, M.A., formerly a missionary in Nigeria, is secretary of the Young Laymen's Movement, Methodist Missionary Society.

Thomas Cochrane, M.B., C.M., Senior Editor and founder of *World Dominion*, was for many years a medical missionary in Mongolia and China, where he founded the Union Medical College, Peking.

The Rev. H. J. Harwood, M.A., Secretary of the Burma Christian Council, is an American Methodist missionary in Burma.

Professor H. Kraemer, leader of the Christian Resistance Movement in Holland during the war, is Director General of the Ecumenical Institute at Bossey, near Geneva, under the auspices of the World Council of Churches.

The Rev. Alexander McLeish, Survey Editor of the World Dominion Press, was for many years a Church of Scotland missionary in India, and recently revisited that country.

The Rev. C. W. Procter, who during the war served in the B.B.C. Near East Section, is the Paris representative of the North Africa Mission, which he joined in 1931.

The Rev. James C. F. Robertson is a Secretary of the Korean Bible Society.

Miss Mabel C. Warburton, M.B.E., formerly a missionary in Palestine, and founder and principal of the Jerusalem Girls' College, is now Middle East Adviser to the Church Missionary Society.

Pfarrer Rudolf Weckerling is one of a group of young pastors and laymen who form a "ginger group" in the German Church, and is pastor of a suburb of Berlin. He was active in the Confessional Church in its resistance to the Nazis and was in prison for a time as a result.

The Rev. S. M. Zwemer, D.D., Consulting Editor of *World Dominion* and well-known authority on Islam, was for many years Professor Emeritus of the History of Religion and Christian Missions, Princeton Theological Seminary.

CONTENTS

	Page
CRISIS IN WORLD-EVANGELIZATION	323
GERMANY—A MISSION FIELD. Rudolf Weckerling	325
Relief Work in Germany	330
"OPEN SESAME" TO ARABDOM. C. W. Procter	331
Map of the Moslem World	334
UNCHANGING ISLAM. Samuel M. Zwemer	335
EVANGELISM—THE WORLD'S NEED. Allen Birtwhistle	341
Ringing London with the Gospel	344
THE CHURCH IN THE NEW INDIA. Alexander McLeish	345
YOUNGER CHURCHES IN IRAN & PAKISTAN. Mabel C. Warburton	351
Focus on Islam	354
MISSIONS AND WORLD AFFAIRS. H. Kraemer	355
Training German Missionaries	359
KOREA POINTS THE WAY. James C. F. Robertson	360
The Iron Curtain can be Penetrated	362
IN PRESENT-DAY BURMA. H. J. Harwood	363
THE TRUTH ABOUT SPAIN. "Onlooker"	371
THE WORLD TO-DAY. Thomas Cochrane	377

INDIA NEEDS
more and more
DOCTORS and NURSES

For 55 years the Ludhiana Women's Christian Medical College founded by Dame Edith Brown, M.D., has helped to meet the need.

500 doctors 300 nurses 200 dispensers 1,400 midwives have qualified there, and are now at work all over that great land.

Who will help the College to continue helping ?

The increased cost of living has added £3,000 to the annual budget. Increased costs call for increased givers ! Will you be one ?

All gifts will be gratefully acknowledged by the London Secretary :

LUDHIANA W.C.M.C
39, Victoria Street,
London, S.W.1

New Mildmay Press

Announce Two New Publications

"BY ALL MEANS"
A Guide to Personal Witness
by Revs. Stephen Winward, M.A. & Ronald Messenger
Price **1/3** (by post, **1/5**)

"WORTHY THE LAMB"
Outstanding Convention Addresses
by Rev. John Ridley
Price **4/6** (by post, **4/10**)

NEW MILDMAY PRESS
FOUNDERS LODGE, MILDMAY CENTRE, LONDON, N.1

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXVII. No. 6 November-December, 1949

EDITORIAL

The Crisis in World-Evangelization

AT a time when the Press is full of crises of one kind and another, it may seem needless severity to add still one more crisis. Nevertheless it may prove that this crisis is more fundamental than the others; it may in some ways be determinative of the others. We are told only too often that these recurring crises, of gold, dollars, of strikes and political warfare, are crises of *confidence,* a word (and a thing) which has singularly close links with the word *faith.*

There is a crisis in the task of world-evangelization, but it is important to understand where this crisis arises and how.

The crisis is not in the command to evangelize the world, which is of the very essence of our faith. Nor does it lie in the resources which are available to carry out that command. The resources of God are in no way diminished in this atomic age; the course of history still lies within the control of the God and Father of our Lord Jesus Christ, incredible as that may seem to a restless and sceptical generation. The close of history, in which the process of world-evangelization must have its consummation, rests with God and it will assuredly bear the marks of a crucified Redeemer.

It is well to recall these elementary facts of faith because there is a crisis in world-evangelization, within the framework of our faith. It can be indicated in a variety of ways: in the conditions under which we work, in the means by which we work. A few of these may be enumerated: if the examples are largely "Western," that is for the sake of brevity—it does not imply that the crisis may not be more serious or significant elsewhere.

To start on the material level, there is likely to be a developing crisis in the supply of funds available for "foreign missionary work." The inflation overseas and at home, the competing calls on the limited resources of the Churches, the decline in church membership, are all factors in this process. A more serious factor is one which is not new—the low proportion of church members who are in any real sense committed to the cause of world-evangelization. The missionary societies have in some degree canalized a conviction which should be integral to the Christian faith and commitment of any believer. At the same time the criticism is voiced that these foreign

missionary enthusiasts are singularly tepid when it comes to home or local evangelism. The integration of evangelism as at once local and world-wide is a function which Churches and societies have never seriously undertaken—to the spiritual loss of needy souls here and overseas.

The crisis of world-evangelization is not merely a dollar or sterling crisis. It is also a crisis of success. "Foreign Missions," despite the scorn of many (including many an average churchgoer), have been immensely successful, as great and growing Churches in Asia, Africa, the South Seas and America bear witness. The crisis of success is that these Churches which have been planted overseas have become integral to the world-wide Church and have entered into an entirely new relationship with their human progenitors. It is commonplace (though it is also critical) that the denominationalism of the West is out of place in what used to be called the "mission field." The newly formed Church of South India, the Church of Christ in China, are already creating a tension between their supporting home Churches, which will have to go much further before we can properly realize what a hindrance disunity here is to the cause of world-evangelization.

The relation of supporting Churches and societies to the Churches which they have brought into existence overseas is in crisis; the adjustment is likely to be so rapid and revolutionary that it may be marked by the lack of any principle or sense of proportion. The growing series of world and confessional organizations which have been trumpeted abroad in the last few years are a symptom rather than a cure for the troubles which beset success.

THE crisis is in a deep sense personal. There has been in many, probably most, missionary societies in Britain, a falling-off in candidates offering for service overseas. In student groups there is obvious perplexity, not least among those who have seen something of missionary work overseas. The crisis affects those who are not specifically called, since this world-wide dimension is integral to Christian faith.

There are other factors in this crisis which cannot be mentioned here. It is of interest to note that there is a proposal that the whole of this subject should be made the subject of serious study on the part of Churches and missionary societies and Christian councils, working in collaboration through the International Missionary Council and the World Council of Churches and other ecumenical bodies. Such studies, discussions and conferences should prove of value, but two cautions are worth offering. One is that evangelistic zeal is apt to break the bonds of formal ecclesiastical organization; the new impetus of our time is not likely to come from any prearranged course, if past history is any guide. The other is that such reports as may eventually be issued are of little worth, unless their message is one that can be preached as an essential part of the message of salvation to the man inside the Church and equally to the man outside. Only a saving word which is at the same time world-wide in its range and individual in its depth is adequate to the crisis of our time.

E. J. B.

¶ *The only hope for Germany*

Germany—a Mission Field

Rudolf Weckerling

IT used to be assumed, and still is in some quarters, that a country which sends missionaries abroad has itself a Christian foundation within the framework of Western civilization. Yet there are some people in one of our foreign missionary societies, the Gossner Mission, working mainly in India, who realize that a country like Germany itself is badly in need of missionary work. So they started a great work for training sufficient teachers for religious instruction in Berlin.

Soon after 1945 the Allied *Kommandatur* and the German school authorities agreed to allow the Church to use school premises for instructing boys and girls whose parents wished it. The Church was utterly unprepared for the responsible task of finding a sufficient number of able men and women to undertake this missionary work; it had to be done under great difficulties as they had not sufficient teaching experience, very little support from the school and headmasters, and very little pay.

Another missionary enterprise was that of a young catechist who brought a caravan from Berlin to a place close to the Polish frontier in an area utterly destroyed in the war. There he found no church, no manse, no house left. The people—mainly refugees from the east—live in incredibly poor and primitive circumstances, in old bunkers and other holes, and work on a piece of land. Some young pastors come regularly from Berlin and try to visit and to gather a congregation among men who have lost all faith and tradition, both ecclesiastically and in other ways. Soon a second caravan, given by Dutch Christians who heard of the work, will come to the neighbouring district.

A similar pioneer work is in process at Mayence, on the Rhine, where students set up a centre for community life on a bombed site. They started under the inspiration of Pastor Symanowski, with practically no funds, and managed to organize an international work camp. The barracks will be used for students who train for foreign missionary work and who will live with students from other parts of the world. They will first do missionary work in Germany before they go abroad.

These instances only show that Christ is at work and finds people who are at His disposal. Yet I would not dare to speak of "the rebirth of the German Church," as Stewart Hermann, formerly pastor in the American Church in Berlin, calls his report on the situation in Germany. In spite of the Church struggle and the suffering of many in concentration camps and prisons for Christ's sake, one cannot speak of a revival in religious life, although many prayed and hoped for it after the breakdown of the Third Reich.

THE CHURCH IS TOO MUCH OCCUPIED WITH HERSELF.

To an outsider the situation does not seem to be too bad. About 90 to 95 per cent. of the population are still officially

attached to the Church. But this membership is mainly a façade. The Church* is still used as an institution for performing baptisms, confirmations, marriages and funerals. The average attendance at services is between two and ten per cent. It is higher in some places, especially in Western and South-Western Germany, while in the big cities and in large country districts we live under almost pagan conditions.

The inward poverty of the Church became apparent when all Nazi and war restrictions were removed and the Church had a great and unique chance of proclaiming the glad tidings openly and publicly to all men in their utter disillusion and misery. This happened sporadically in some places. Yet we have very few preachers who speak with authority and many more who give gloomy reports on the situation and preach more law than Gospel. Generally speaking, the Church was unable to escape from the traditional ways, which had not appealed to the ordinary man for a long time.

Instead of using the new freedom fully, the Church was occupied with her own affairs, such as the de-nazification of "German Christian" pastors, the setting up of a new "church constitution," and building up a strong organization. One cannot help feeling that some who were very brave during the church struggle, and have now taken a leading and active part in re-ordering church affairs, somehow still had in mind the situation of 1933 which certainly was faced very inadequately. But it is a mistake to prepare in 1945 for a situation which one "bungled" twelve years ago instead of facing the new situation in a new and better way.

THE main fault has been that the re-building of the Church has started from the roof and not from the foundation of living and functioning congregations and parishes. Thus people were concerned with getting new titles and positions, making many new bishops, and in some ways imitating the Roman Catholic system. This also became apparent in the political sphere in the strong support given by Protestants to the "Christian Democratic Union" which on principle is and remains a Roman undertaking.

Instead of pursuing the Church struggle, i.e., the struggle for a renewal of the whole structure of the Church (the capitulation by no means meant the completion of that task) the old *Volkskirche* was re-established at Eisenach in 1948, and the old and very unsatisfactory system of church taxes (drawn by the State from the income tax) was retained. Thus more restoration than reformation is going on, and many of the evil spirits of the past that wander homelessly about, such as nationalism and self-justification, seek shelter and refuge even in the Church.

Everybody who knows the past in Germany knows also that the true body of the Confessional

* I speak of the "Evangelical Church in Germany" consisting of regional *Landeskirchen* (some of which are Lutheran, some Calvinist or Reformed and some intermediate), which comprise almost two-thirds of Christians in Germany. The Roman Catholic Church consists of well over one-third, while the body of Free Churches and other Christian sects is very small.

Church, and of all those who resisted uncompromisingly, was very small, and is not so very much surprised at this situation. The inward destruction of souls is much worse than the ruins indicate. The process of healing and re-birth will become apparent very slowly.

WHEN I first entered the Melanchthon Church, Spandau (where I am working now), in 1945 I found swastikas painted on the walls as fitting decorations and two, made of wood, on the altar. This indicates the depth of the crisis. There is in the centre of Spandau a very old and fine cathedral which was burnt out towards the end of the war. In front of the main entrance is the monument of an elector of Brandenburg which escaped all damage. I took this as a symbol of the situation of post-war Germany: Nationalism and Prussianism unbroken and intact, but the Church behind in ruins. And yet this church is being restored and was rededicated for divine worship early this year.

TASKS AT HAND.

Although the Church was and is occupied with her own problems, the Lord has confronted her constantly with other tasks. Thus we have had to learn to see our neighbour and to see his need.

Refugees. Ten to twelve million refugees have to find new homes and conditions of life which are tolerable. The "Evangelical Relief Work" (*Hilfswerk*) greatly supported by Churches abroad has helped in many ways, e.g., distribution of food and clothing. During the first years after the war in Berlin we collected slices of dry bread and potatoes after the services for the refugees in their camps. It has all been, of course, a drop in the ocean; but it meant for many a genuine sacrifice and helped them to realize their special responsibility for reconciliation and peace.

Heimkehrer (Home - comers). This term for ex-prisoners-of-war is symptomatic of the difference between the situation after the war 1914-18, when they commonly were called "front fighters," and the situation after the second world war. There are many *Heimkehrer* books, dramas and films, but very little real spiritual and material help. Of those who returned during last year, after four to six years' heavy work and often incredible treatment, many are now unemployed, especially in Western Berlin. This has a very demoralizing effect on them and their families. They are full of hatred and resentment even if they try to be Christians. Marriage is very difficult for most of them. Even those women who were loyal to them became completely autonomous, took up work and learned to manage without the authority of their husbands. Many *Heimkehrer* soon end on the black market or become criminals. They are usually very sceptical about all church matters but just as sceptical about all political parties. We found that they only could be called and won through other *Heimkehrer* who found their way to the local church.

The numbers we reach are very small but by means of social welfare, meetings and retreats we help some to find their way and to express their disappointment and their wishes. Of 2,400 prisoners-of-war returned from Russia, for

instance, only two used the opportunity of attending a service at Frankfurt-Oder on the Polish frontier. The municipal *Heimkehrer* Committees cannot do much as, in spite of the lifting of the blockade, no work can be found; the Church is thus called to help in material things as well as spiritual by founding a sort of emergency league for the *Heimkehrer* and by helping them to make their claims for first consideration more effective.

Youth.

FAMILY life is in many cases utterly destroyed. As so many grew up without fathers they soon emancipated themselves and lived uncontrolled lives. Many ended in jail. As there are not sufficient prisons or other institutions for delinquent youth, and a great lack of trained and responsible staff, when young people are arrested they learn from old criminals what real crime means. Here some devout church welfare workers try to help. Evangelical youth groups obtained permission to enter the prisons, to talk to juvenile criminals and to entertain them. Some parishes take an interest in this work. We had a very moving lecture in our Church House and raised a collection for a football and collected food and clothing.

The English Quakers started a youth club which is a novelty to us, and has been doing splendid work for some hundred young people.

As under the Nazis there was very little room for the Church's youth work; we had to build it up afresh and found it very difficult at the start as there was considerable mistrust to overcome. Now we are able to gather smaller groups regularly and to hold big meetings and do a lot of camping. Even in the Russian-occupied Zone where youth work is only licensed on the basis of the parish (all youth organizations like Y.M.C.A. are not licensed) the readiness to come and to listen is very great.

Proletarians and intellectuals.

Generally speaking, the Church only reaches a small group of middle-class people. The naïve identification of Christianity with the *bourgeoisie* is still prominent. But some people are aware of Christian responsibility for the workers who distrust the Church deeply because of the long *liaison* of throne and altar, and because of her failure to meet the social problems during the last century.

The intellectuals are likewise suspicious of the Churches which cannot help them in their problems since the general tendency of parish work is directed towards children and elderly people, mainly women. An attempt to reach them by lectures on crucial questions and topics of cultural and political life proved to be very promising.

ONE cannot say that the Churches in Germany are lazy. Sometimes one feels that there is too much activity and too little concentration on the one thing needful. We must take D. Thurneysen's (Basle) warning to heart: There is need of *silent* pastors and Christians. There is an acute danger of a sort of *Hennecke* (the German equivalent

of *Stakhanov**) Christians who occupy themselves with hectic activism and try to justify their existence by many programmes and plans. Such people may endanger their own souls and do not sufficiently witness to the reality of Christ by their own full and consecrated life.

Nevertheless it is a hopeful sign that the Church is beginning to lose sight of her own problems and affairs and is trying to see some of the tasks at hand. Thus the conference at Eisenach made headway by proclaiming the message drafted by Professor Heinrich Vogel (Berlin):

> " . . . Behold one of the least of these His brethren. He is a child of God, created in God's image and saved by God's mercy. . . . Raise up the downtrodden and despised dignity of man, in the name of God . . . Have mercy on the deported, the homeless, the prisoners, the outlawed, and the enslaved in all the world. . . . Behold the man."

NEW WAYS.

The caravan and youth-club work has been mentioned already. We know that in France, Holland, England and other countries new experiments are being made, and we feel that we have to learn most from those we meet in the ecumenical sphere.

Youth evangelization. In some of the bigger cities in the Western Zones and in Berlin we were able to gather large audiences when many laymen and clergy spoke at the same time in many places in the same city for one week on such subjects as:

Black market or starve? Love without marriage? Is the Church old-fashioned?

A good many young people, even street-girls who had no contact with religion whatever, came and listened and discussed eagerly.

Evangelical Academies. At Bad Boll in Württemberg in Hermannsburg, and in other places, academies were founded in order to hold conferences of church people with all kinds of professional groups. The aim was to express the Gospel in terms of every-day life and to show the relevance of the Christian message for their daily work. In addition, premises and space were found for long-term research work and publications on vital issues. A number of conferences have taken place for workers and peasants, for newspaper men, for medical doctors, for teachers, and others.

The congregation as the Church of Christ.

UNDER the influence of the Confessional Church and Karl Barth's lecture on " The living congregation of the living Lord Jesus Christ," Christians realized that the main responsibility lies with the local Church, which is not the lowest cell of a centralized body, but the incarnation of the body of Christ. The new Constitution of the Evangelical Church in Berlin and Brandenburg tries to overcome the traditional frame of the *Volkskirche* by collecting the live members of the parish under

*Stakhanov was the Soviet industrial hero who came into prominence during the first Five-Year Plan by increasing his output and working longer hours. At the present time a similar worker-hero, called Hennecke, has emerged in the Russian Zone of Germany and is similarly being used as a device to increase production.

the title of *Dienende Gemeinde* (congregations for service) in order to awaken the different gifts and services promised in the epistles of the New Testament.

Political responsibility. The separation of Church and World, of spiritual and secular affairs, is very deep in the tradition of German Christendom. There have been many conversations and meetings of leading Protestants and politicians, including representatives of the Social Democrat and Communist parties. Similar things happen on a local level.

After the Ghetto years under the Nazis it was difficult to find a way for co-operation in social and public affairs. It is part of the missionary task of Christians to risk the step into the sphere of the "relative," and to be a Church concerned not only for herself, but also for the world. As a Socialist leader rightly said, the political task of the Church should be to create an atmosphere which makes people ready for co-operation just as a catalyst enables opposite chemical elements to fuse.

"Evangelical Week." Following up a missionary enterprise of pre-war years, this summer about 6,000 people met at Hanover, presided over by a leading layman, Dr. von Thadden-Trieglaff. All the subjects discussed were included under the heading "Man and Community," and dealt with vital issues such as the political responsibility of Christians, the refugee need, the marriage crisis and its healing. This movement will spread to many other places and will reach both the ordinary Christians and those who are in special positions and look for help from the Christian Gospel.

SOON after the armistice, an artist who lives north of Berlin in the Russian Zone did a series of wood-cuts on Isaiah. One illustrates Isaiah 6:13: the tree-stump and the holy seed. You see in the background the ruins of Berlin; an old tank, a slain soldier and wheels in the mud. In front is the tree-stump out of which a shoot comes, with fresh leaves taking the shape of the cross and overshadowing the dark sky. Here is our only hope; for we have no illusions about our situation and future, especially in Berlin. To proclaim this hope is our missionary task and when we do this the gloomy picture of the religious situation of Germany is bathed in a promising light.

PROTESTANT RELIEF WORK IN GERMANY

The *Hilfswerk der Evangelischen Kirchen in Deutschland*, the German member of the Reconstruction Department of the World Council of Churches, was founded in August, 1945, at the Treysa Conference of Bishops where the Territorial Churches (Landeskirchen) of Germany were united in the "Evangelical (Protestant) Church in Germany" and established *Hilfswerk* as their organization for self-help. In addition to these twenty-eight Territorial Churches, all Free Churches and other church bodies, outside the Roman Catholic Church, joined the *Hilfswerk*. In the *Hilfswerk* twenty refugee Churches have also found a new spiritual home. Apart from practical relief work, *Hilfswerk* has arranged for 10,000 laymen to be trained to give religious education in schools and Sunday-schools, thus filling the gap left by Nazi methods. It also provides the clergy with necessities to carry on the preaching of the Gospel.

The "Open Sesame" to Arabdom

C. W. Procter

LORD ELTON'S striking article in the *Daily Graphic* on the work of the United Society for Christian Literature, published on 28th March of this year, was somehow reminiscent of the declarations with which John Ruskin startled his audiences, such as this, for instance: "I say first, we have despised literature. What do we, as a nation, care about books?" (*Sesame and Lilies*). Lord Elton wrote:

> Hundreds of years after the invention of the printing press mankind is suddenly beginning to learn to read. That is the simple fact, at once hopeful and appalling. Few as yet realize it and fewer still have begun to grasp its possible consequences. Yet both are staggering. Thanks to the discovery of wholly new methods for teaching adults, millions . . . have been learning to read during the past fifteen years. . . . Now the need has swollen out of all recognition. A thousand million human beings will probably learn to read during this century.

Fifty millions of these awakening and hungry minds confront the Christian missionary in the Arab world. The tide of literacy is rising fast, and the need for reading matter is enormous. What are we in England doing to ensure that every Moslem there meets the Book which we claim has a message for every man, and to see that he gets at least a few of those other thousands of books which helpfully expound Bible truth for us? I set out recently to get an answer to that question, and share the broad outline of the results with you now.

I found that, generally speaking, the great interest and undoubted importance of political and economic developments in the Arabic-speaking lands of the Near and Middle East have tended somewhat to obscure, even among missionary enthusiasts, the deep significance of the cultural movement there. Yet it is this movement, and not the others, which should receive most of the attention of the Christian Church, and that for two reasons at least. One reason is the paramount importance of literature in the presentation of the Christian message; the other reason, which may greatly surprise the uninitiated, is that it was the Christian Church (and in particular the American Presbyterian Mission) which contributed chiefly to the initiating of this forward movement in the Arab literary and cultural world. Christian influences started what has now become an avalanche nearly a century before publicity was given to the Laubach methods, and it is incumbent on the Church to do something adequate about the situation created, or she will stand for ever condemned and ashamed.

Obviously, the assertion that Christians started the Arab cultural revival needs some justification. In fact, the movement really began as an attempt by Syrian Christians to effect linguistic reforms as far back as the end of the seventeenth century. It developed in the nineteenth century, particularly under the direction of American missionaries such as Eli Smith, Cornelius van Dyck, the Blisses,

and the two influential Lebanese Christian families of Yaziji and Bustani, who emphasized the richness of the Arab literary heritage and became the scholarly champions of a revived and purified Arabic literary language. The seeds sown produced a crop of new writers, and their influence created, or at least moulded, the first Christianized phalanxes of the army of modern journalists.

THIS revival of what had been Islam's greatest glory, namely, the Arabic language, stirred into consciousness the long-dormant sentiments of national greatness and Arab solidarity. By "nationalism" the modern Arab means, not so much the interests of his particular country, but rather Pan-Arabism. The Arab people as a whole are bound indissolubly by their common literary language, founded on the "perfect" model of the *Quran*—that is, the vision which now inspires the seven member States of the Arab League and the other countries desirous of joining it.

Thus Arab nationalism has seized upon the Arabic language as one of its main "planks." This cult of literary Arabic is now being propagated throughout the Arab world with an intensity which can hardly be imagined by those who have not been in contact with it. In the Arab world, political ties are subject to the weaknesses engendered by dynastic quarrels, while economic riches may breed selfish ambition, but above these things is the cultural movement whose very nerve and life-blood is the unifying force of the Arabic language. This is what makes the matter so important to the Christian Church. This is where the new world of Islam and the missionary of the Cross are on common ground. The emphasis of both is on the importance of the printed page.

It follows that the long controversy about the medium for use in Christian literature for the Arabs is being largely settled for us by the force of circumstance. Everywhere the Arabs are learning to read not their own dialect, which has always been despised by them as a literary medium, but literary, even classical, Arabic. One of the most astonishing features of the post-war Arab world is the number of women who are taking up the serious study of written Arabic. An eloquent commentary on the situation is the recent creation of two girls' schools in which Arabic is taught in a Moroccan country town of less than 20,000 people. In Syria, the number of literate women is large enough to warrant serious discussion in Government circles of a project to give all such women the right to vote. The people generally want to be able to read the newspaper and the magazine for themselves—to learn at first hand all they can about the modern world. They are pressing eagerly on into new adventures in the realm of thought. We must keep abreast of this sweeping tide of progress, and even get ahead of it if we can.

During the war, as many missionary readers will know, Allied and Axis radio stations made interesting attempts to popularize the use of the vernacular in broadcasts to the Arab world, but even here, where it was the word heard and not the word seen which was in question, it was found that for quasi-literary uses a high standard of literary Arabic was the only

ally acceptable medium. It must ot be thought, however, that the yle and vocabulary conform rictly to the classical models. The nguage of the radio, the newsaper and the popular magazine as undergone many modifications nd simplifications. Neo-classical ould be a more suitable term with hich to describe it. Serious fforts, fostered by King Farouq imself, are being made in Egypt find a method of printing the owels in the body of the text and ot above or below the line of cononants as at present. This would educe the complications of the rocess of printing Arabic, and ake possible the vowelling even f newspapers. At the moment ne has to understand Arabic oroughly in order to be able to ead easily and correctly. Incidenally, the use of neo-classical in hristian literature would effect a reat saving of energy, time and oney by making possible largeale production. For wherever e Arabic newspaper is apprecited—from Syria to the Sudan, in lecca as in Morocco—the message ould be intelligible.

Here, then, is our medium clearly dicated. And now, you may ask, hat is being done to ensure that e sweet message of the Gospel ory reaches these almost virgin terary tastes in the Arab world efore they can be perverted by e poison of Communistic or other ernicious literature? Well, thank od, the answer is not "Nothing all," but the effort seems woelly inadequate. The various ible-distributing societies are oing all they can in view of the agnitude of world demands. On e other hand, the very few agenes for producing Christian literare for Moslems are starved for funds, and workers are not being designated exclusively to this task of literary production, with one or two exceptions (notably the Nile Mission Press). Then, too, much of what is available in the way of Christian propaganda material is out of touch with modern thought, and needs to be rewritten. New and attractively produced material, able to compete with secular literature, must also be made available.

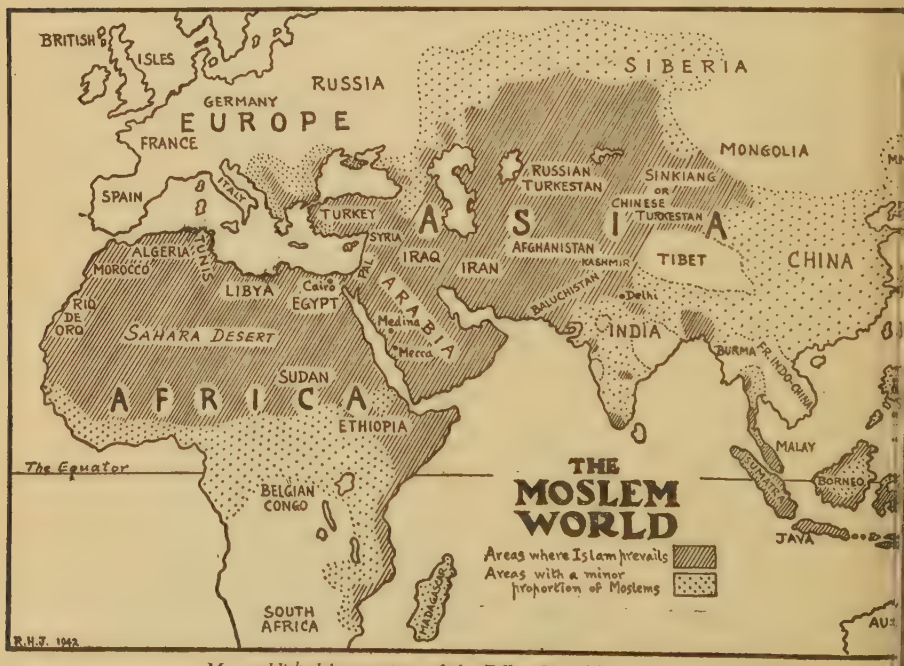
HERE and there, Christian workers are beginning to realize the urgency of this problem, and definite efforts are being made. But they are still rather spasmodic, and inquiry has shown that there is practically no co-ordination of effort, which alone can ensure the avoidance of overlapping and the maximum speed in production. This matter of speed is particularly urgent, for larger supplies of books are needed now, and not five years hence. Where supplies do exist, publicity regarding them is often inadequate, and those who would gladly use them are ignorant of their existence. Another source of weakness and delay is the apparent lack of any clearly defined plan of campaign governing literature production.

What appears to be needed is, first, a rapid but sufficiently thorough survey of gaps in literature supplies. It does not do to take things too much for granted. For instance, a leading publisher of Christian literature was under the impression that most missionary societies have their own catechism, suited to their own particular work. This is certainly not the case with many societies working among Moslems, and a short statement of Christian teaching suitable for interdenominational use prepared

for the North Africa Mission has found a ready acceptance elsewhere.

A SECOND need is for a centralizing agency, broadly based enough to be representative, but small enough numerically to function efficiently and rapidly, which would not only co-ordinate production, but see that the supplies available were directed into the right channels. A literature committee sponsored by the Fellowship of Faith for the Moslems might be the answer to this need.

Thirdly, a small staff of Orientalists with literary ability and experience in the mission field should be constituted by such a centralizing agency, and should be supported by a team of competent native translators. Such a body, working full-time, could very soon fill the most serious gaps in our literature supplies for use among Moslems and converts from Islam. Is this too ambitious a programme for the speedy evangelizing of some fifty million Arabs? As a matter of fact, the report of the findings of a conference on literature for the mission field, held by the Fellowship of Interdenominational Missionary Societies in 1945, tends in the same direction, while many of the observations at the Tambaram Conference justify the view that strong steps are necessary. Alas! findings only become the facts of a practical policy as the result of prodigious effort, the spending of money and the setting apart of qualified men. Even now, many restrictions on Christian missionary activities exist in Arab lands. How much longer have we in which to exploit our opportunities?



Map published by courtesy of the Fellowship of Faith for the Moslems

¶ *All Islamdom faces all Christendom*

Unchanging Islam in a Changing World

Samuel M. Zwemer

WHEN Isaiah saw the glory of God and received the burden of all the Gentile nations, his message was greater than he ever imagined. "*The burden of Arabia.*" And Arabia became the cradle of Islam. And Islam after thirteen centuries became a challenge to faith and, with other larger and more important Moslem lands, confronts us to-day: an intolerable burden to those who ask, Watchman, what of the night?

Sixty years ago my colleague, James Cantine, and I went to Arabia. The idea was to bring the Gospel to the homeland of Islam.

> For sheer effrontery the idea was unsurpassed, for in that homeland was entrenched the implacable enemy of the Divine Saviour and of His Cross. The enemy was entrenched behind a simple but unyielding creed, he was surrounded physically by trackless deserts and historically by a reputation for invincibility. The path to his mind and heart was guarded by an appallingly difficult language.

So reads the 1949 Report of the mission (afterwards adopted by the Reformed Church in America). That mission now has nearly forty workers in Eastern Arabia, all the way from Baghdad to Muscat. To recall the story of the spiritual adventure is to record the glory of the impossible. The road was marked by tears and sweat and blood. Stone by stone, brick by brick, hospitals, schools and houses arose. Again and again the enemy struck with death. Yet always through shimmering noondays and through choking nights, centres of work were established from which went out the missionary effort and influence, changing the attitude of the people to friendliness from former fanaticism.

We read to-day of the marvellous resources of oil in Arabia and its exploitation to enrich a land for centuries the synonym of economic poverty; of how the motor-car has displaced the camel, the aeroplane become the magic carpet. The Kaaba is lit by electric light. Tall buildings and lines of derricks stand on the horizon; the flags of independent Moslem States have driven out imperialism. Everything has been changed by the earthquake, wind and fire of two world wars—everything except Islam. Missions in many lands have at great cost established bridgeheads, but victory seems very distant.

There are five reasons why this religion of Mohammed challenges all Christendom really to *re-think* the problem, to *renew* their faith, and to *re-kindle* their love for Moslems at this critical hour.

(1) *The Verdicts of History and of Christian Theology on Mohammed and his system contain impossible contradictions.* Was Mohammed a true prophet? Was he the (or a) false prophet? Is Islam a Christian or a Jewish heresy? Or can it be grouped with the other lesser non-Christian religions? No other ethnic religion has been so thoroughly studied, explained, explored or explained away as has Islam. Thomas Carlyle, in his

famous *Heroes and Hero Worship*, is a perfect illustration of this confusion. On Friday, 8 May, 1840, he delivered his well-known eulogy on *Mahomet the Hero as Prophet*, than which I know of no higher tribute to the character and message of the great Arabian. He said:

> Mahomet is a true Prophet of God . . . the soul of Islam is the soul of Christianity. The highest wisdom that heaven has revealed to our earth . . . this religion is a kind of Christianity. This man, this one country had a spark from Heaven that blazed as explosive powder heaven-high from Delhi to Grenada.

It is all magnificent, but is it true, is it sincere?

ON 12 May, four days later, from the same platform, Carlyle, drunk with admiration, became Carlyle sober in his judgment, and he said:

> It was intrinsically an error that notion of Mahomet's, of his supreme Prophethood; and has come down to us inextricably involved in error to this day; dragging along with it such a coil of fables, impurities, intolerances, as makes it a questionable step for me here now to say, as I have done, that Mahomet was a true Speaker at all, and not rather an ambitious charlatan; no Speaker, but a Babbler." . . . "His Koran has become a stupid piece of prolix absurdity; we do not believe, like him, that God wrote that." . . . "Even in Arabia as I compute, Mahomet will have exhausted himself and become obsolete, while this Shakespeare, this Dante will still be young.

Here Thomas Carlyle himself becomes the Hero Prophet.

Anyone who has read Margoliouth's *Life of Mohammed*, or Tor Andrae's proofs that Mohammed was in close touch with Nestorian Christians and had opportunity to learn of Christ, must face the theological-historical problem of *Why Islam?* Because this religion was in no sense a preparation for Christianity but its defeat and overthrow. The Arabian Prophet claimed not only to supplement but to supersede Jesus Christ. Islam is a palimpsest of the true Gospel. Islam is the moon that has eclipsed the Sun of Righteousness. Islam is a rival of Christianity.

Schlegel, in his *Philosophy of History*, closes his chapter on the Saracens with these words: "A prophet without miracles, a religion without mysteries and a morality without love; which has always encouraged a thirst for blood and which began and ended in the most unbounded sensuality." Why did God allow the rise of such a leader for such a world-revolution?

Dr. Karl Hartenstein writes in the *International Review of Missions* (January, 1949):

> Christendom still has no unified theological interpretation of Mohammed, of the Koran and of the Muslim world. Such an interpretation can only be acquired from an eschatological viewpoint, such as the Reformation Fathers adopted. We shall have to learn to keep in sight once more, when we look at Islam, not only the distinction between revelation and religion, but, even more, the distinction between religion and anti-Christ.

This is also implied in the two recent studies of Islam as a missionary problem by Gottfried Simon, formerly of Sumatra, and Emanuel Kellerhals, of the Basel

Mission. Both are scholarly and evangelical. The purely objective study of Islam by some writers in our day has led to false idealization of the Prophet and his Book.*

(2) *The colossal dimensions of the world of Islam and its steady increase make the task of evangelism apparently impossible.* One-eighth of the population of the globe, 315 million souls, are adherents of this faith—held fast in its bond of brotherhood.† Most of the unoccupied mission fields of the world are still the great Moslem areas and populations. Northern Africa and Central Asia are examples, as are also Afghanistan, Western and Central Arabia, Moslem Madagascar and all Somaliland. There are more Moslems in China than in all Persia and Arabia. Nearly four million in Europe; ninety million in the two States, Pakistan and India. They are building the third great mosque in London and one also in Washington.

The Moslem Press, the pilgrimage to Mecca, the great Dervish Orders, and the Arabic alphabet and Koran have knit together this complex of races, languages, tribes and nations into one strange solidarity—the Moslem world, for which Dr. Calverley has coined a new word, Islamdom! All Islamdom faces all Christendom in the year of our Lord, 1949.

(3) *Islam is a totalitarian political faith.* It was that from the outset, and is that to-day. The preacher in every mosque-pulpit on Fridays holds a sword as symbol of conquest. "Islam is not a State-Church; it is far more, a Church-State," as Lord Curzon said.

HOPE for the restoration of the Caliphate has disappeared because of mutual rivalries, yet in every part of the Islamic world there is a religious and fanatical nationalism which is reactionary; there Islam is the religion of the State. Doors are closing in Turkey, Egypt and Iran that were open even in the days of the Caliphate. In Pakistan they have gone back to Islamic ideals, with old laws and restrictions being restored. It is the political aspect of Islam that causes unrest in the Near East, North Africa and Indonesia. For Islam is a pawn on the checker-board of global politics. The civil rights of Christian and Jewish minorities; the freedom of religion in speech and press; the law of apostasy and the power of Islamic propaganda by press and radio are all involved in this unrest.

(4) *Islam is a social problem that baffles us by its extent and its tenacity.* Social reforms have again and again been attempted and failed by the recoil due to religious forces. The undertow has turned back the rising tide.

In a recent article on the moral and spiritual situation in Iran, John Elder, of Teheran, writes:

> After many years of partial eclipse the Shiah sun is to-day shining forth in much of its former glory. It has pleased the powers-that-be to use and encourage Islam as a foil to Russian Communism, so the leaders of Islam are once more throwing their weight about. The radio is being effectively used for Islamic propaganda and many Christians listen to Muslim re-

*Simon, *Die Welt des Islam,* Gütersloh, 1947; Kellerhals, *Der Islam,* Basel, 1945.

†Zwemer, *A Factual Survey of the Moslem World with Maps and Statistical Tables.* New York, 1946.

ligious broadcasts, commenting favourably on the whole, regarding their programmes. Societies for the defence and propagation of Islam have sprung up everywhere and many papers carry religious articles. The veil is rapidly coming back, with many young women wearing it for the first time in their lives. In many cities and even in sections of Teheran it is positively dangerous for an unveiled woman to be seen in the streets. Recently a large sign appeared over the entrance to Teheran's big bazaar that read, "Unveiled Women will refrain from Entering."*

Even in modern Egypt illiteracy is still ninety per cent. among its womanhood. The motherhood of the whole Moslem world is sunken in illiteracy, superstition and degradation, and there is no hand that can turn the key to those homes and hearts save the hand of a Christian.†

Khuda Baksh, an Oxford graduate, tells of home-life in his own India (*Essays: Indian and Islamic*):

> Children brought up in this poisonous atmosphere can hardly be expected to be a credit to society or a glory to their country. We cannot gather grapes from thorns, nor figs from thistles. Let us then, first and formost, purify and sanctify our homes and our hearths. We cannot lay the foundation of a healthful Mohammedan community on a foundation of sand. We cannot have a very high regard for womankind with a system which sanctions four wives. Polygamy is destructive alike of domestic peace and social purity. Nor can we have a sound basis for family life with our women sunk in the deepest ignorance and the wildest superstition.

Yet in Chicago, the magazine *Moslem Sunrise* last year published a book with the title, *Islam the Liberator of Womanhood*!

(5) *Most of all, as religion, Islam offers impossible difficulties to the missionary and to the convert.* It is almost impossible to present the Christian Gospel to a Moslem without giving offence. "It is to offer the proudest man in the world the thing which he hates at the hand of one whom he despises."

BACK of all other problems and difficulties is the inner character of this religion. It is at once the most Christian and the most anti-Christian of all the non-Christian religions. More articles of the Apostles' Creed are accepted by an orthodox Moslem than by a thorough-going Liberal Christian. The Moslem can say:

> I believe in God Almighty, Creator of heaven and earth and in Jesus Christ, born of the Virgin Mary, who suffered at the hands of the Jews but was taken up into heaven and shall come again. I believe in a Holy Spirit, in the forgiveness of sin, in the brotherhood of true believers, in bodily resurrection and life everlasting, Amen.

Yet between these outward agreements there yawns a chasm of basic contradictions deepened by thirteen centuries of misunderstanding and lack of comprehension.

The Mohammedan says that Christ is not God's Son, but the son of Mary. The Mohammedan says that Jesus never died on the Cross, but that He was taken alive to heaven and Judas put to death

---

**The Moslem World*, April, 1948, The Spiritual Situation in Iran, pp. 100-112.

†Cf. *Hidden Highways*, by Flora M. Davidson, New York, 1948.

on the Cross. The story, otherwise, would not end correctly, from his standpoint. Speak of Christ's Cross and of the Atonement, and the Moslem says that God is almighty and can forgive sins because He has all power in heaven and on earth. Speak to him of the matchless character of Jesus Christ, and the modern Mohammedan will turn to the Gospel record and will try to show you that Jesus lost His temper at a fig-tree, that He was unkind to His mother, that He failed to pay for the Gadarene swine, and that He was drunk at the Last Supper because He threw aside His garments!

HOW can one answer such Moslem travesty of the Old, Old Story and do it with patience and a love that will not let them go on in their ignorance and pitiful need of peace and purity within?

Dr. Margoliouth, of Oxford, pointed out another reason why it is so hard to win Moslems to Christ.* His words are not only weighty, but touch the very heart of the subject.

> The manifold and irksome ceremonies that constitute part of the daily life of a Mohammedan, not only mean a return to that bondage from which mature man should be free, but they are thought to constitute an obligation to be repaid by the Deity. The fact that a Mohammedan will probably have performed them regularly from boyhood, constitutes a serious bar to missionary effort; for it turns him who would fain bring good tidings into a messenger of bad news. His message is that all this credit is imaginary; the sum amassed by such long exertions does not exist. Go and tell the bankers in Lombard Street that the gold coin in their vaults and those of the Bank of England is all counterfeit; that the slightest test will expose it; that in a few days or hours no one will give commodities in exchange for it. He who brought such a message now would simply incur ridicule; for the owners of the coin could immediately convince themselves that the tale was false. *But supposing that they knew in their secret hearts that it was true; that they dare not go down into the vaults or test the coin, for fear it should show base colour; that numerous incidents coming into their memory all confirmed the news.* What in that case would happen to such a messenger? Even to-day he would not be safe from pistol or dagger.
>
> And if the message of the Gospel be in any case that of bankruptcy before it can tell of the greater and truer riches, what must be the character of the message to those whose lives have been spent in discussing the minutiæ of those childish rites, and whose profession is thought to be the most honourable that a man can follow? Truly it can only be the grace of God that makes the blind to see and the deaf to hear.

Again there is the paradox that although the Gospel is so highly spoken of and declared to be the very word of God, yet neither in the Koran nor in Moslem tradition have we anywhere an adequate account of the real content of Christ's message. On the contrary, *both* deny His deity, the finality of His teaching, the fact of His death for sin on the Cross, and His glorious resurrection. This is, therefore, at once an invitation and a rebuff to evangelism among Moslems. An invitation, because they, too, love Jesus the son of Mary, and are always glad to hear more about

**The Moslem World,* January, 1936, p. 109.

Him; a rebuff, because the deepest truths meet with denial and the Cross of Christ, to us a glory, is to them a stumbling-block.

Preaching the Gospel to a single Moslem and its acceptance by him present impossible situations, contradictions, and perils.

"The word impossible," said Napoleon, "is found only in the dictionaries of fools." But it is used in the Bible. "With man this is impossible, but with God all things are possible." "Nothing shall be impossible to you," said our Master (Matt. 17:20).

Look at the actual situation. Think of the thin red line, Christ's vanguard, His lonely sentinels.

In Egypt, eighty years of unremitting, sacrificial toil by the noblest of men and women, yet scarcely 300 Moslem converts in all Egypt to-day!

In Arabia, sixty years of pioneer effort against prejudice, loneliness and a deadly climate—hospitals, schools, evangelism, toil, tears and blood—but only a handful of Christians (Luke 5:5).

North Africa, which once boasted Augustine, Athanasius, Cyprian, Tertullian, thousands of churches and scores of bishoprics, now counts scarcely a single organized Christian community except the dwindling Coptic Church. One mission station in all of Tripoli keeping lonely vigil; none in all of Western Arabia; three little stations in all Central Asia; a few waiting wistfully on the borders of Afghanistan. Two or three have actually penetrated and returned. They are fighting and facing fearful odds, but remain undiscouraged.

Theirs is the glory of the impossible. None of them would exchange places with us because they are confident of the issue. They see the invisible, lay hold of the intangible, hear the inaudible voices. And they ask us to pray.

YOU cannot tabulate loneliness, nor plot the curve of hope deferred which makes the heart sick. Yet these are the things that make the difference between the shedding of ink and the shedding of blood. The end of a survey is only the beginning of the missionary enterprise. One man with God at a mission station is a majority. All arithmetic fails when you deal with spiritual realities. Yet it is these imponderable forces which will determine victory or defeat, and because we believe that the imponderables of the Kingdom of Light are on our side, we believe that opportunity is not the last word in missions.

The appeal of the closed door is even greater than of the one which is open. The open door beckons; the closed door may be a challenge to love or to authority. "Love laughs at locksmiths." Authority is the key of an ambassador. It is the strength of these imponderable forces; that is to say, the reality of the invisible which enables the missionary to look upward with confidence and see by faith the future result of his toil in "the great multitude which no man can number"; a world where statistics are inadequate to express realities, where finance and budgets have lost all significance, and gold is used for paving-stones. "Not by might nor by power, but by My Spirit."

Evangelism—the World's Need

Allen Birtwhistle

WE often hear it said that the telling of the overseas missionary message is a powerful method of evangelizing modern youth: some of us have seen it work.

One of the most interesting examples came during the war. One of the London deep shelters, with a regular population of two thousand people, had as its warden a candidate for work with the overseas Church. Every evening he saw boredom creep across the shelter and watched the folk turning in early because there was nothing to do, so he organized a weekly missionary meeting for their entertainment, and had the sense not to describe it like that: he used to announce over the amplifier system that there was a man in the shelter from, say, China who would tell them something about the life there and that he would answer any questions.

They came, perhaps for want of something better to do at first, but soon because they obviously enjoyed it. Week by week "plain-clothes" missionaries went down the shelter and talked about the countries they lived in. Every time the talk and the discussion moved round to the work of the Church, but no one seemed to mind and the attendance grew steadily. It was when the warden changed his methods and invited a home missionary to speak that things began to happen. The Rev. Henry Carter was known in the shelter from the epilogues he sometimes conducted, and one week he was billed to speak on *Bread and Work*.

The local Communist cell on its way to a meeting saw the bills and decided that a parson—who never did a day's work and who wasn't fit to eat bread—ought to be interesting on a subject such as that, so they went along to heckle. But the speaker's torch had been lit at a similar fire to their's, there was no disorder, and at the end the leader of the cell said that he had never heard a better speech at any time. He continued to go to the meetings week after week, and was so impressed by the doctrines preached, and still more by the fact that missionaries so obviously loved the people they served, that he came to the warden to find out more about the Church which could send such men out.

We have known it work in youth clubs. In a London suburb, where the club was made up of boys and girls with secondary and public school education, we were advised that any announcement of an overseas evening—let alone a "missionary meeting"—would scare the members away. So without the knowledge of anyone except the leader we fitted up a 16-mm. sound projector and a film-strip projector, and when there was a pause in the dancing in another room we invited them to see a film. It was *Partners*, a film about East Africa with a commentary by Dr. Julian Huxley. We followed it immediately by a film-strip on the *Colour Question in Africa*, and then we broke off for coffee, announcing that afterwards we would answer any questions.

That was their chance to escape if they wanted to take it, but everyone stayed; they asked excellent questions, and at the end of the evening that roomful of youngsters, who had begun by being too noisy to listen to the first part of the film, stood in silence and joined in prayers for the people of Africa.

Quite a different kind of youth club in the East End asked us to give them an overseas evening, and then, on the day, phoned to ask us to go half an hour earlier than usual because they wanted to listen-in to a prize fight. When we arrived they were playing games, billiards, table-tennis and cards, and it was with obvious reluctance that they tore themselves away from these activities and made a show of listening. Fortunately for us it was at the time when the Gold Coast ritual murder of a paramount chief was fresh in mind, and we began to talk about the reasons why such a murder had been committed. Chairs came forward and questions were asked, and soon we were talking about what Christianity has to say to people who believe like that, and so by a method that is becoming familiar to some of us, we came to talk of what the Church is and what it has to say to men *anywhere*.

The most recent and interesting example of the method came to me a short while ago. Just before speaking to a group of men in Derbyshire some of us were walking on the bridle path from Glossop to Edale, near Kinder Scout, and we found a perfect specimen of a flint arrowhead. It might have been dropped there by someone who had found it miles away, but we were moved by the thought that perhaps it had lain on that ancient track since the days when it was used by some ancestor in bearskin wrap and woad. When we returned to the village we walked straight into a cricket match—levelled turf, the ordered quiet of the sacred game, the red of the ball on the grass—and we wondered what our flint-arrowhead men would have made of it.

WE began that meeting by recalling that often in Africa we have seen the stone-age men walking along the boundary of the cricket field—contemporary ancestors. What did they make of those African boys in flannels playing cricket? So we came to think of the strain set up in African society by the impact of Western ways upon the ancient tribal life; saw that the Church offers to Africa a new tribe, a world family, to which her sons may belong and to which they can turn in the distress they feel when they see the old configuration of life changing, and once again we were at the place when we could ask what it means to belong to the Body of Christ.

If this is so, and I suppose it is obvious enough, why is it that we preserve in our minds the dichotomy between home and overseas missions? How is it that devoted enthusiasts of the one can be tepid if not hostile to the other? That members of an overseas missionary conference can be surprised at the suggestion that to complete the picture it might be well to have a speaker on home missions? That in Christian student organizations there is often danger of the missionary side becoming a separate organization. If we are to keep some balance in thinking of the world missionary movement we must recall the simple geographical fact that

Britain is part of the world, and certainly avoid the attitude of the zealot who prayed, "Lord, we thank Thee that Thine arm can reach even to China."

IT is the one fact that we all preach: the fact that in Christ God has acted on behalf of *all* mankind, doing for us what we could not do for ourselves. This is the force that sends missionaries out, whether in this country or to any other land; this is the message that we offer wherever we preach, whether in an African market, an Indian village or an English cathedral. And some of us have been moved to see the power of the Spirit in the lives of men and women at home when they have heard what He has done for outcast, fallen, unprivileged men throughout the world.

The Church stands as the missionary to the world. The story of missionary work to-day, at home or abroad, is but the extension of Luke-Acts, the Gospel story of what Jesus began to do when He came in flesh, what He did upon the Cross, and what He has gone on doing throughout the world since His resurrection and ascension. So missionary education is a form of preaching because it is concerned with letting men know what God is doing in His world to-day; and evangelism is not some special function of a gifted few, a ten-day effort on the part of an individual or a visiting team; nor is it something different in Labrador from what it is in Lapland or Lancashire; it is the whole giving side of an activity of which the receiving side is our acceptance of God's offer. Both are part of what we call witness. God witnesses to us, and we witness to men, and wherever we witness what we show is what God has first shown us.

From the start the witness was meant to be, and by intention was, world-wide, universal, catholic. The order—Jerusalem, Samaria, the uttermost parts of the earth—does not indicate any difference in kind between the activities of the evangelists in these places, but merely the widening of the influence, the spread of the frontal wave. There is no thought and no possibility of keeping the story of the Cross to our own race, or of taking it to the people of other lands and not to our own.

The Bible is a missionary book. All our Christian thinking—the discussions in our study groups, the asumptions behind our sermons, the pronouncements of the Church in its rôle of conscience within the community—should be made in view of the message of the Bible, in terms of the fact of the world Church, and in the light of contemporary events. The Church is *one*—one in faith, for we all acknowledge Christ as Lord and know ourselves to be redeemed, not through any merit of our own, but through faith in Him; one in action, increasingly so as the Church finds herself menaced by the universal spirit of secularism; one in fact, because in spite of our deep and sinful divisions it is still true that we are members of the body of Christ; and, because of all this, one in worship.

It may be that in worship more than in any other way we know ourselves as members of each other and of the mystical Body of the Holy Church throughout all the world, and it is possible to enrich and strengthen this sense of unity by sharing in the methods of worship of Christians in other lands,

by using their prayers, their hymns, their rhythms of devotion.

So in witness and in worship we find the Church at home and overseas is one. And these two together are evangelism, the telling of the Good News to the whole world by word and by life: and both can be enriched in the life of our Church in this country by the overseas dimension.

There is a very real sense in which this is one world, with one problem and one need; and there is one message to meet it, a message which comes with greater force when we see our solidarity with all mankind.

The Rev. David Hood, Organizing Secretary of the "Ringing of London" Campaign, contributes the following:

Ringing London with the Gospel

David Hood

ON Saturday, 17th September, there was launched at the historic Mildmay Centre a new evangelistic attack upon London and its suburbs which is fraught with possibilities.

Speaking to some fifteen hundred people at the inaugural meeting of this "Ringing of London" Campaign, Dr. Thomas Cochrane, President of the Mildmay Movement for World Evangelization, pointed out that this was not just another evangelistic mission but "a campaign with a difference," as it was to be related at every phase to the world task of the Christian Church—the preaching of the Gospel to every creature.

Campaigns will be held in the outer suburbs of the metropolis which will completely girdle the city. These campaigns will take the form of centralized meetings in the largest and most suitable churches and public halls available, and the evangelists will be prepared to visit factories, schools, public houses, youth-clubs and any place where people congregate. Films, amplifying units, and all modern methods of publicity are to be used in order to attract the man-in-the-street and help to break down the barrier of indifference lying between the churches and the people, whilst Christians in all the churches are to be inspired to visit every home in their own area in order that everyone in London may hear the "Good News."

Specially prepared maps and posters showing the appalling need throughout the world's mission fields, and selected surveys and other literature will be displayed and available to the public at every centre.

Outstanding overseas visitors such as the Rev. John G. Ridley, M.C., of Australia; Dr. Kagawa, of Japan; Dr. Martin Niemöller, of Germany; Dr. Hyman J. Appelman, of the U.S.A.; and others will be introduced at other periods of the campaign to help reinforce the world challenge aspect of this unique evangelistic enterprise.

At the time of going to press, campaigns were being held in four suburbs of the city and results had been most encouraging as approximately over two hundred conversions had been recorded and many offers of service for the world's mission fields been made.

It is planned to bring this two-year "Ringing of London" Campaign to a close with a World Missionary Exhibition and Central Campaign.

The Church in the New India

Alexander McLeish

On 15 August, 1947, the two Dominions of India and Pakistan became autonomous States. The population of India is about 341 millions and of Pakistan 79 millions. Only Kashmir has not finally acceded to one or other of the two new Dominions and its future is still unsettled. Since Independence Day, 1947, the two Dominions have faced numerous difficulties and have surmounted many of them. In particular the vast movement of Moslem and Hindu refugees moving in and out of the two States, involving over ten million people, was a cause of great distress and at times of tragic violence.

The fierce Sikh uprising in Amritsar and the surrounding area in the Punjab came from a people who are neither Hindu nor Moslem (though with affinities with both), of martial race, who were being divided (and crushed) between the two new States. The threat of food shortages amounting in some areas to famine has menaced India, though Pakistan is largely self-supporting.

The Christian community in India and Pakistan, including Protestants, Roman Catholics and Syrian Orthodox, numbers nearly ten millions, of whom less than 400,000 are in Pakistan. The hope that the Christian community might prove a bridge between the two new nation-States seems to be fading in the fierce light of the new nationalisms.

The Union of India will shortly become a sovereign republic within the framework of the Commonwealth; the detailed form of the constitution of Pakistan has yet to be settled, but it tends in the same direction.

IT takes some considerable time to sort out one's impressions received during a two months' visit to India early this year. India after partition is in many ways very different from the India I revisited for a year's stay some two years ago. These two periods stand contrasted in my mind, though it is not always easy to see what are the real differences. With this qualification I will try to draw the picture as I now see it.

There is the general background of a free India trying to adjust itself to the new outlook. The change-over to Independence was tragic and stormy in the North, where long-nurtured antagonisms came again to the surface with the resulting tragic clash between Moslems, Hindus and Sikhs. Five million refugees entered India from Pakistan and six million went over into Pakistan from India, and, later, probably nearly one million were adrift from Kashmir. It is no light thing for any country when millions of people are thus uprooted from their homes.

As I visited West Pakistan and East Punjab (India) I was conscious of the fundamental distress of mind and spirit which underlies life there to-day. The resettlement of the refugees had upset all normal economic life and a feeling of disillusionment and frustration was wide-spread.

Pakistan is in the worse case, if comparison is possible As a Moslem State now deprived of the enterprise and initiative of the Hindus and Sikhs, and overrun by large numbers of backward and primitive tribesmen from the frontier, it has to tackle a complex administrative problem with insufficient trained personnel.

As Pakistan is practically self-sufficient in foodstuffs, the material basis of life is not greatly disturbed.

It aspires, however, to develop its industries and raise its standard of life, and to do this it needs the help of foreign technicians and foreign capital. Between the urban and rural populations there is growing tension; liberal tendencies are in conflict with conservative forces.

There are also the uncertainties of external relationships. The future of the frontier peoples and of political relationships with Afghanistan, the unsolved problem of Kashmir and continual jealousy and bickering with the Government of India keep the political atmosphere in a state of disturbance.

The ambitions of many leaders of Pakistan to create an Islamic State conflict with the ambitions of others to come to terms with the modern world. The Government of Pakistan has promised to give full liberty to minorities, but first it took care that there were no minorities. Only a few hundred thousand Christians can be so described, and I question whether the authorities ever think of them as a "minority." Legislation of all kinds is carried through as if Christians did not exist, and then the problem has to be settled as to how their rights are to be adjusted to those of a purely Islamic State. It seems likely that this state of affairs will continue.

This is enough to show how difficult the situation of the Christian community and Church is likely to become. Already most of the relationships between Pakistan and India have been cut, and Christian councils, mission and church areas and the outreach of institutions are being duplicated in Pakistan. Any real connection exists only on paper and in wishful thinking.

This is exemplified by the difficulties in crossing the frontier. Hindus and Sikhs cannot show themselves in Pakistan, and Moslems scarcely so in all the frontier region of India north of Umballa. The change in the appearance of the towns has to be seen to be believed. At the frontier line Moslem stands confronted with non-Moslem, and racial-religious tension poisons the whole atmosphere.

THIS is not helpful for Christian work, yet the need of the Christian spirit was never greater. There is a big gulf between the educated Christian leaders, who are greatly respected, and the vast majority of Christians, whose standards of education and Christian character leave much to be desired. Otherwise they might have been more of a reconciling influence than they have proved. Their condition to-day is far from happy.

Economically, these Christians find themselves in great difficulties owing to the taking over of the land by Moslem landlords. Some slight alleviation has taken place, but the main problem of economic survival still remains to be solved. This profoundly affects the future support of the Church. The main problem of the Church to-day is its own lack of spiritual power; so long as that remains so it will be unable to solve its problems. The extent to which its spiritual condition is an obstacle to further evangelism can scarcely be estimated, and it is not easy to say when this becomes an insurmountable barrier.

There is no question that the disturbances of recent days have created such spiritual distress in the minds of many Moslems as constitutes an open door for the

Christian Gospel. Many have lost faith in their fellow-men and are seeking the security of a fellowship on which they can depend. As one inquirer put it to me (he had lost all his friends and relations), "I am looking for something practical, not words and theories." What he was in search of was fellowship. The creation of such a fellowship in the Church would supply the greatest need of the "displaced" person and would meet with a tremendous response.

It is forty years since I spent three years working among the students in what is now Pakistan, but to-day the outlook for the Christian Church is by no means as bright as it was then. The future depends on the prayers and witness of Christian people here as elsewhere, and there can be no doubt that a great struggle for religious liberty and freedom of conscience lies before the Church of Western Pakistan.

ACROSS the new frontier one meets the more tolerant atmosphere traditional to India and can breathe more freely. The problems confronting the Church are, however, no less formidable. As far south as Delhi the exodus of Moslems and the influx of refugees has had a profoundly disturbing effect, almost more so than in Pakistan, where the clearance of other racial elements was complete. As one travels south one passes through an almost completely Sikh and Hindu population which is gradually able to tolerate more and more Moslems. Between the Sikhs and Hindus south of the frontier there exists a growing tension. However much the Indian Government may claim to be neutral, the Hindu outlook and culture so predominate that large minorities like the Sikhs are becoming resentful of cultural and political pressure. This does not tend to those peaceful conditions necessary for recovery. In addition to religious tensions East Punjab has had to reconstitute itself as practically a new Province, with a new administrative staff and the need of a new capital. For a long time it will not be a very happy place to live and work in. I felt an unhappy atmosphere everywhere. The people themselves are restless; they cannot forget the orgy of the partition, and the refugees are not settled in fact or in mind.

There is a great opportunity in such circumstances for Christian witness. The realization of this brought the missions on both sides of the frontier together in United Councils at the height of the trouble. This was a true instinct, for it was realized that missions must speak with one voice and act as one in the great upheaval which had taken place. Only by uniting their resources could the challenge be properly met. This was not realized by the home boards and the uniting missions did not receive that mandate which the circumstances called for. Memories of William Paton's call "to act as if united" had revived and it was felt to be the only satisfactory way.

The United Board in Pakistan proved of help in dealing with the emergency situation in relief work, in starting a united hospital at Lahore and giving a sense of solidarity. This beginning was not properly followed up and united effort has slackened off. It is clear that only a united educational programme has any chance of securing satisfactory conditions from a Moslem Government. The day of

a denominational approach in education is finished; without an overall plan with full co-operation nothing can now be satisfactory. The establishment of so many united mission educational institutions in Pakistan is evidence of the need for a new approach. The economic needs of the Christians call for a similar approach which has been met to some extent by the formation of Technical Services Ltd., which has the support of the Government. The cause of united action on all fronts still needs the support of the home bases in the West.

The United Board in East Punjab has helped to create a Christian college at Batala. It supports the case of the Ludhiana Medical College for raising the College to the M.B. standard. Mission hospitals in India must in future largely depend on the Indian medical personnel provided by their own training institutions. Hence it has become an urgent requirement that the whole mission medical programme be related to the training institutions, without whose help it cannot be carried on.

Here again the unification of the medical work of missions in India is inevitable if it is to survive. This is especially so since Government is planning a health service with special emphasis on rural needs, regarding which it has already expressed the hope that missions will co-operate fully. It stands to reason that no Government can deal effectively with over one hundred authorities, and will desire one over-all authority with power to act. Any such action would necessarily have far-reaching consequences; it is greatly needed not only from the view-point of Government, but for the better ordering of the contribution to the health of India which missions are still able to make. The question is now being considered by the Christian Medical Association of India. The day of denominational approaches to the medical needs of India, as with education, seems to be drawing to an end.

A SHORT visit to East Pakistan enabled me to see that many Hindus are not at all happy about their future under a Moslem Government, and great numbers have left for the Indian territory of Bengal. They have created a refugee problem there, though not one so desperate as that in the Punjab; there was no massacre, but only a lack of confidence in the new Moslem Government. This exodus has been on such a considerable scale, however, as seriously to affect administration on both sides of the Eastern frontier.

In the Indian union 30,000,000 Moslems continue to live as before, and south of Delhi, with the exception of Hyderabad, there has been no trouble. The main problem for all communities alike is the food supply. There has been serious failure of crops through drought in many parts, but the recent rains have removed fears of wide-spread famine. This shortage has led to much rationing and relief schemes in certain areas, and the total food situation is not at all hopeful. India has always been a place of periodical scarcity, and famine conditions in some part or other have always been present. The population is growing at the rate of five million annually, which far exceeds the increase in the production of foodstuffs. The need for importing large quantities of foodstuffs greatly cripples the resources

available for reconstruction. Much of the medical need of India is due to under-nourishment and backwardness in hygiene among a still largely illiterate population. Hence it is vital for any real progress that there should be a vast increase not only in food production, but in literacy and health services.

WHEN to these needs there is added the rising cost of living, now at least three times greater than in pre-war days, the difficulties under which missions work to-day can be better realized. Income has not kept pace with expenditure, yet I noticed everywhere the struggle to carry on pre-war programmes. This, of course, is impossible, and many pieces of useful work have just faded out of existence. A continual tension exists with Indian staffs where salaries fall behind the continually increasing cost of living. It is difficult to solve this by adding to "dearness allowance" which never makes up on the steady rise of costs and so never quite meets the demand. The tension, therefore, continues and mission staffs are finding it hard to pay their way. This is unfortunate at a time when missions are planning to hand over much of their work to Indian control. The fact that the first thing many Indians think of is how to increase their remuneration is not because they are specially avaricious, but because they have not previously had (on the whole) adequate pay. Their first desire, naturally, is to put this right, especially as, far beyond our knowledge, the burden of debt—so easily incurred in India—has become very great. We cannot have a real partnership with our Indian brethren till this obstacle is removed.

It needs to be said also that the remuneration of missionaries only meets their basic needs with difficulty. It is no easy task to make budgets balance, and I greatly admire the uncomplaining way in which most missionaries are facing the present difficult conditions in which they have to live and work. That this has seriously affected the mobility of the average missionary is unquestionable. The cost of railway travel has risen, and conditions *en route* have deteriorated, the great rise in cost of the annual hill holiday often means that it has to be seriously cut down. When it is remembered that there are over 22,000 worshipping groups scattered all over India and fewer than 3,000 ordained pastors to serve them, it will be seen that there is still a great task left for the ordained missionary and a great need of mobility for himself and the evangelistic staff whom he often has to direct. Much as we might wish it, there are not enough trained Indian workers to care for the work already established, far less to undertake new work in untouched fields for which they would be far better qualified—if they existed—than the average missionary.

It is for this reason that in all fields of service the greatest need is for missionaries who can train Indian workers. There is great scope for every kind of training work and far too few to do it. But they must be themselves well trained and equipped. We must give of our best to strengthen the Indian Church to become itself an effective instrument of evangelization. This is the kind of help it needs from the foreign missionary to-day. As a matter of fact there is still too much left of the old atti-

tude when the missionary was required to do all kinds of work. Many of the newer and smaller missions do not yet seem to understand the new situation. The Indian Church (Protestant) now numbers five million strong, and we must reckon with its existence at every point.

None of the problems of missions as conceived even twenty years ago can be so understood to-day. Not only has the environment in the country changed radically, but the attitude of the Christians to the foreigner in their midst has also changed. It is tragic to come across situations where this is not realized. This applies not only to some older missionaries who might be excused, but also to many younger missionaries who arrive with no idea of the new world which has so suddenly come into existence in India. A great deal of radical re-thinking has to be done if we—older and younger—are going to make the best contribution in the most helpful spirit to the cause of further evangelism and the upbuilding of a spiritually minded indigenous Church.

My general impression of the state of the Church in all parts of India visited by me was that there was very much left to be desired. The fact that its spiritual needs are now widely recognized by its own leaders is the one hopeful element in a serious situation. As has been pointed out, there are not enough pastors to care adequately for the people on the church rolls. Only one-third of these are communicants; one-third are baptized but not communicants; the rest are young people and children.

In view of the fact that only 21 per cent. of the Christian community is literate, it is clear that this illiteracy has much to do with the great burden of a more or less nominal type of Christian. This dead weight of uninstructed Christians, especially in mass-movement areas, is a very serious problem which neither church nor mission is facing realistically, mainly from lack of resources.

SO far as we know, only 40 per cent. of the children and young people receive any systematic Christian instruction, and this is another source of great weakness. Yet throughout India to-day, including Roman Catholics, there is one congregation to every 15,000 people and one Christian to every 250. These are scattered all over the face of India, as is the case with no other minority community, forming one congregation to every twenty-six towns and villages.

If these Churches were vitally alive, the problem of further evangelization would solve itself by the spontaneous expansion of the Church through the witness of its own members. It is for this reason that we are justified in saying that the future evangelization of India depends on the spiritual condition of the Church, which thus becomes for the missionary his chief responsibility. Not that the task of further evangelization can be neglected, but it never can be adequately tackled if the Church as a whole is not behind the effort made by the few.

This was the main impression I received. It is the old question of roots and fruits. New spiritual life will alone produce new power in witness. This is the fundamental problem of the Christian Church in every part of the world to-day.

¶ *Where the ecumenical chain is being tested*

The Younger Churches in Iran and Pakistan

Mabel C. Warburton

THE addition of Pakistan as the newest and largest Islamic State to the group of Middle East countries which form the core of Islam has brought the younger Churches, more particularly in Iran and Pakistan, face to face with a new situation.

True, the younger Christian Church in Iran, minute in numbers, but with a great Christian history behind it, has never known what it meant to be other than called upon to witness to the faith in face of persecution at the hands of a Moslem majority. But Iran lay on the eastern outskirts of the central Moslem block and had as its neighbour a British India in which all religions had equal rights. With the emergence of Pakistan, and with that country and Afghanistan as its neighbours to the east, Iran is now completely shut into the Moslem block. One hope for the future seems to lie in the strengthening of relations between the younger Churches of Iran and Pakistan—both have much to give to one another.

The Church in Pakistan, facing up to a new situation in which it finds itself a small minority in a Moslem-ruled State, is eager to welcome the help which the Churches which have experienced similar situations are able to give. On my recent visit to Pakistan the two questions most constantly put to me both by clergy and laity were, "What limitations on religious freedom are we likely as a Christian minority to suffer in an Islamic State?" and, "How can we best fit ourselves to use this opportunity given to us and fulfil the responsibility placed upon us for direct evangelism of Moslems?"

The leaders of the Pakistan Government, more especially the Prime Minister, Mr. Liaqat Ali Khan, and the Foreign Minister, Sir Zafrullah Khan, have expressed themselves in the clearest possible terms as to the foundation on which the new State is to be built and the position which will be given to minorities. In moving in the Constituent Assembly the resolution establishing the new Constitution, the Prime Minister said that the source of the evils of to-day was that humanity had not been able to keep up with its material developments. Had man not chosen to ignore the spiritual values in life and had not his faith in God been weakened, scientific development would not have endangered his very existence.

> "It is God-consciousness alone which can save humanity, which means that all power that humanity possesses must be used in accordance with ethical standards which have been laid down by inspired teachers known to us as the great Prophets of different religions.
>
> "It is this tolerance which is envisaged by Islam, wherein a minority does not live on sufferance, but is respected and given every opportunity to develop its own thought and culture, so that it may contribute to the greatest glory of the entire nation."

The Prime Minister went on to

say that this did not mean that the State would be playing the part of a neutral observer, for such an attitude on its part would be the very negation of the ideals which prompted the demand of Pakistan. The State would create such conditions as were conducive to the building up of a truly Islamic society. Islam expected its followers to build up a society for the purpose of "good life" as the Greeks would have called it—with this difference—that Islamic "good life" was essentially based on spiritual values.

One practical outcome of the insistence on religion as the foundation of the State seems likely to take effect in an order making religion a compulsory subject in the school curriculum and insisting that every child must be taught his or her own religion. Determination to insist on an Islamic foundation for the State, combined with readiness to allow to each religious community its full rights to teach and practise its own religion, seems to indicate a width of outlook and progressiveness of thought which have not hitherto been characteristic of Moslem governments. Is it possible that the line taken by Pakistan may have effect on the more recently hardening attitude towards freedom for religious teaching in Christian schools in Transjordan and Egypt? However that may be, the situation in Pakistan would seem to offer a wide opportunity for witness on the part of the Christian Church.

How far is the Church in Pakistan fitted and able to cope with this opportunity? Much will depend upon how far at this juncture Christian leaders—clergy and laity, men and women—are forthcoming to guide and to teach the young Church. A large number of church-members, particularly in the mass movement area of the Punjab, are still illiterate. All need much deeper instruction in the faith. The need for adult education is true also of the Church in Iran.

PROVISION must also be made for the education of the children of Christian parents, both boys and girls, in the Christian faith and under Christian conditions. This need is specially felt by the Church in Iran where, since the closing of the Christian mission schools, the majority of Christian children have been obliged to attend Government institutions in which, though attendance at classes in Islam is not compulsory, the whole atmosphere of the school is Moslem.

Training of leaders, whether clergy or laity, involves a strengthening of the pastoral staff which would enable theological training centres to be established to provide not only systematic training for ordinands, but also courses for church-workers and for the ordinary laity. Such a training centre has for long been envisaged by the Bishop in Iran.

These projects cannot be brought into being without considerable increase of missionary personnel and provision of the necessary funds for their support. Will these be forthcoming? That is an answer which the Church at home is called upon to give. Time is short and there are indications that in Iran the sands are running out. A recent decree of the Council of Ministers prohibits entry of foreign religious leaders into Iran for purposes of oversight or in-

spection of religious matters. Whatever lies behind this decree, it emphasizes the urgency and importance of providing the Irani Church with its own indigenous leadership.

TRAINING of children involves the establishment of boarding hostels where Christian boys and girls can be educated in the atmosphere of a Christian community. A beginning has already been made with a girls' hostel in Isfahan and it is hoped to open a boys' hostel this coming year. In Pakistan further provision for education of Christian children in boarding-schools in Lahore is being planned.

A not less important and even more far-reaching need is for the provision of Christian literature. The Church in Iran has committed itself to a big forward movement in the production of Christian literature through an Inter-Church Committee, but far more planning remains to be done in the way of effective distribution. In Pakistan requests were made, particularly by the clergy, for books which would extend their knowledge of theology, give help in dealing with Moslems and bring them into more intimate touch with the life of the world-wide Church. Most of these clergy read English well enough to appreciate books and magazines in that language.

In both Iran and Pakistan there is a real hunger for hearing the Word of God. After a one-by-one experience of converts in Palestine and Egypt it was most refreshing to be introduced not merely to individuals, but to groups of inquirers and to find not only clergy and catechists, but the ordinary laity of the Church regarding evangelism of Moslems as their main duty. In Sind, in the Gojra district, and even on the North-West Frontier, I was plied with questions as to how best the Moslem brethren could be reached and how Moslem objections to the Christian faith could be overcome.

Medical work still remains—and is likely for some time to come to remain—one of the principal ways of witness to the Moslem world. That is especially true on the North-West Frontier where the Christian hospitals are almost the only means of reaching the wild tribes of the No-Man's-Land between Pakistan and Afghanistan and also the Afghans themselves with the message of the Gospel. In spite of the fact that medical treatment in Afghanistan is free, hundreds of patients still continue to make the long trek over the passes to reach the far-famed Christian hospital at Peshawar. In Iran, since the closing down by the Government of the mission schools, medical work remains one of the few means of contact both with the people and with the Iranian Government, yet the shortage of missionary doctors and nurses is to-day greater than ever before. Unless the position in this respect can be restored, the closing of hospitals famous in missionary history is threatened. Why is it that practically all missionary societies report the lack of medical recruits? What better way can be found for manifesting the love of the healing Saviour to these untaught multitudes than by His own work of healing?

In the Middle East to-day the Christian Church faces a more insidious enemy than Islam, an enemy that is actually making unseen inroads into the very heart of

the Church. In Communism the Christian Church has to answer the challenge of an ideology with a "sharper cutting edge" and a planned propaganda which appeals especially to disillusioned and frustrated youth. A large part of China has already succumbed to the advance of Communist armies and there is little hope of any effective resistance to such advance in the disturbed areas of South-East Asia. Members of the Christian Church do not always realize that in giving adherence to the Communist party they are practically pledging themselves to combat religion, yet this is an item in the Communist Manifesto. More literature is needed to make clear the nature of Communism to members of the Christian Church, as well as a building up in the Christian faith which will provide a Christian answer.

Towards the close of the Middle Ages the Mongol invasions wiped out both Moslem and Christian civilization in large parts of the Middle East. To-day, with the advance of militant Communism, both Christianity and Islam are again threatened. Is the day at hand when our fellow-Christians in the eastern Churches may be once more cut off from contacts with their western brethren, this time by an "iron curtain"? Will the links forged in the world-wide Church still hold under such conditions? Our brethren in the younger Churches in the Middle East still hope and pray that this may be so, and they are realizing in a very special way the need of strengthening at this time those links of mutual intercourse and fellowship with one another and with their western brethren.

"SET in the midst of so many and great dangers that by reason of the frailty of our nature we cannot always stand upright." The Church in Iran faced with possible loss of Western leadership; the Church in Pakistan coping with illiteracy in face of a call to deeper knowledge of the faith; the Church in Egypt threatened with civil disabilities; the Church in the Holy Land in the midst of great tribulation—uncertain as to the future under the aegis of a Moslem or Jewish State—all alike need our prayers that that power to "stand upright" may be increasingly theirs.

FOCUS ON ISLAM

A series of booklets* under the above title is being published by the Fellowship of Faith for the Moslems. The aim of this series is to focus prayer on the greatest missionary problem confronting the Christian Church, the evangelization of the Moslem world.

This Fellowship exists to unite in prayer, service and sacrifice, all who love the Moslems and seek in any way to win them for the Saviour.

* Price 6d. each. To be obtained from the Secretary: W. Cecil Collinson, 62a, Tuddenham Road, Ipswich.

Missions and World Affairs

H. Kræmer

IN April of this year some outstanding men spoke in New York about various aspects of Christian responsibility in world affairs. The Commission of the Churches on International Affairs published resumés of these lectures in a Symposium. One of the introductions was given by the Rev. Charles W. Ranson, General Secretary of the International Missionary Council. Its title was *Christian Missions and World Order*. Mr. Ranson stressed rightly the following three points:

1. Christian missions are an international undertaking of considerable magnitude.
2. They are an important factor in world affairs because they have under God resulted in a Christianity which is universal, not merely in principle, but in fact.
3. The proclamation of the Gospel is in itself the most important contribution which Christian missions make to world order.

These three theses afford a good starting-point for what I want to put as a matter for very serious consideration, namely, the modern missionary enterprise as a world factor.

From the true Christian point of view, the word "missions," that is to say, the proclamation of the Gospel to all the world and the planting of the Christian Church all over the world, is the most important thing that happens. It is more important for the history of the world than such highly important things as the dangerous antithesis between "East" and "West," the Atlantic Pact, the European Federation, and the proposed Atlantic Federation.

In stating this, we are not actuated by a sense of overweening pride or of ridiculous indulgence in a feeling of self-importance. Although it may sound startling, we are saying it in all humble awareness of the weaknesses of the modern missionary enterprise, simply because it is, when we evaluate things in the perspective of the Christian revelation, a fact. The most important thing, which happens and has always to happen, is the witness to Jesus Christ, the only true Lord of the whole world and its only salvation. The modern missionary enterprise which began in the eighteenth century as an enterprise despised alike by the official Church and by the world, is now accepted and esteemed.

Since the nineteenth century, when it was regarded as a strange hobby of a band of rather narrow-minded enthusiasts, or even as an expression of an insulting and entirely unfounded sense of spiritual superiority, great changes of judgment have taken place, although these attitudes still linger under the surface. By its educational, social and philanthropic work and by the founding of indigenous Churches, the modern missionary enterprise has become a factor, acknowledged either grudgingly or honestly, in the political, social, cultural and spiritual situation, present and future, of the so-called "backward" and the civilized peoples of Asia, Africa and Oceania. As far as there are still

lands of the "colonial" type in those continents, missions are accepted by governments and are entrusted with a share in the direction of the well-being of those countries, as important and indispensable agencies. In the now independent parts of these continents the missionary enterprise and the indigenous Christian Churches are treated as important factors in their future development. Everyone who is informed about the present situation of the world and of missions can testify to the truth of this statement.

Consequently, not only the world as a whole but the missionary enterprise as well, is standing at the cross-roads at this time of revolutionary crisis. In saying that modern missions are at the cross-roads we are quite aware that we are only touching one aspect of the matter. Modern missions are also at the cross-roads when viewed exclusively as an internal affair of the Christian Church. This aspect, however, we leave wholly aside in our present observations. The aspect that occupies us here is the place and responsibility of the modern missionary movement in the present state of world affairs.

The word "responsibility" needs great emphasis. Opinion about missions has in recent years changed considerably for the better. Although this is a fact, which should not be minimized, those committed to the missionary cause must not fall into the pit of complacency. This would be the greatest disservice they could possibly do to the missionary enterprise. The contrary reaction to the present missionary situation is demanded; a reaction of holy disquietude about what this situation requires from us in the face of the present situation; *noblesse oblige.* Missions have a high calling and a high responsibility, inherent in their own nature and character, as one of the forms in which God's plan of redemption takes shape. This high calling and these high responsibilities acquire a note of special depth and urgency over against the fact that at the present juncture Christian missions are an important factor in the life of the Asian, African, and Oceanic peoples, *and are recognized as such.* These two facts, when related to the present state of the world and its probable development in the near future, constitute a challenge of the greatest magnitude to the leadership of modern Christian missions. What do we mean in saying this?

IN order to make our point more clear we quote some significant sentences from Mr. Ranson's lecture in New York, already alluded to. He says: "The connection between Christian missions and world order is not obvious in a world of power politics." "The foreign missionary activity of the Church appears to many—even within the Churches—as a quixotic enterprise of little practical relevance in the great affairs of the world. I believe that view to be mistaken."

It is just the mistakenness of that view which is our concern. It is not our concern in the first place to convince those who stand outside the missionary movement of the mistakenness of that view. Important as that may be in certain cases, a change of view in those quarters will be the result not of assertions or dissertations on facts

by missionary leaders, but of our *acts*. In saying this, we do not mean that up till now international or national missionary leadership has not shown any awareness of its responsibility in world affairs. That would be contrary to the plain facts. However, the totally new situation we have to face in the revolutionary convulsions now shaking the peoples of the non-Western continents, in regard to their social, political and cultural structure, confronts us with a challenge to think more thoroughly and to act more systematically than has been done in the past, whether it be recent or more distant. Some concrete instances may serve to make clear what is meant.

WHETHER we like it or not, the peoples of the East will be drawn into the maelstrom of industrialization. I am not competent to describe the particular implications of this fact. But every intelligent observer with heart and imagination can foresee that this introduction of the technical civilization of the West is having and will have as its consequence a profound change in the social and religious structure of the life of the Eastern peoples, amongst which the "younger" Churches are living and missions are working. Up to the present time they have been almost exclusively agricultural peoples. Their agricultural character will, of course, continue. It will, however, not only be changed considerably by the introduction of industry, but of far deeper purport is the fact that this means the advent of technical civilization. This last is the *great* changer of the face of the globe, and at the same time of men's minds. Technical civilization means a new type of man, torn from his ancient roots, ready to become a mass-man. In view of this, numberless questions spring up. I will mention only two.

(1) Is it really to be accepted as an inescapable fact that this whole process in the East must bear the same character of ruthlessness and human misery and frustration as has been the case in the West? One may be sure that the elemental forces which accompany such large-scale changes will manifest themselves; determined and devoted human foresight alone is able to restrain them. The politicians and the economists, the planners and the managers, as children of our age, will undoubtedly express themselves as good humanitarians, and it would be dishonest to decry this as mere talk. Yet the immanent rush of the process will grip them and render the greater part of their good intentions impotent. It does not need a great deal of knowledge of human nature and the trend of great social upheavals to see this. What organization, in the first instance, is called upon to arouse the consciences and open the eyes of men to the social and moral problems implied in this sudden transformation into a technical society? It is the Christian Church, as represented by the "younger" Churches and by missions; without betraying their calling they cannot evade this consequence of their recognized position as an important factor in the new world of the East. If this emergent process ends in the piteous result of a dehumanized world, missions and the Christian Church will have to take upon themselves a large share of the responsibility.

(2) Do we realize sufficiently that

in the coming social and spiritual changes, in all the plans for the drawing in of the so-called "backward" peoples into world economy as propounded by President Truman, the dignity of man as man is at stake? Whence will come the persevering love and unremitting zeal to keep this all too easily forgotten factor in the foreground, if not from the Christian Church and from missions? They owe this service as a bounden duty to the menaced peoples of Asia and Africa.

Another example: it is clear as crystal that, along with other issues, the race-issue in Africa is a world-problem of the first rank. The way in which this issue will be dealt with and brought to a "solution" will have not only decisive consequences for Africa, but great consequences also for the whole world. It touches the whole relation of Orient and Occident, the validity and dignity of Western culture in the broadest sense of the word. It involves without any doubt the moral prestige of Christianity in general and of the Christian Church in particular. It will have deep repercussions upon the whole missionary enterprise as an encounter between Christianity and the great non-Christian religions and civilizations. From what place does the world rightly expect the clearest and purest voice for truth and righteousness, for brotherliness and reasonableness, to come? The only possible answer is: from the Christian Church and from the leadership of Christian missions.

For brevity's sake we add one last example, but this does not mean that many more could not be added. On its dangerous but necessary way towards some kind of world order, humanity, within a planetary though deeply discordant unity, seeks to fashion the United Nations as its instrument for trying to achieve it. We all know that it is a fragile instrument, but it is the only one we have and, in existing circumstances, possibly can have. Therefore it deserves our most serious attention, whether this expresses itself alternately in support or in trenchant and constructive criticism.

ONE of the departments of the United Nations is U.N.E.S.C.O. (United Nations Educational, Scientific and Cultural Organization), which has as its task to achieve international co-operation on the cultural and spiritual level. As such it is of great significance. Of still greater significance, however, is the answer this organization gives to the question, *How* is it to achieve this purpose? Judging by its discussions and actions from the Christian point of view, it is fundamentally misguided. Not because it is not outright Christian. To demand this would be entirely unreasonable. Not because many of the leading minds in its activities are not high-minded and full of noble intentions. They unquestionably are. It is misguided because it is animated by a rootless, immanent humanism, which lives by the gospel of formal democracy as the salvation of the nations. It avoids carefully the religious issue. Fairness requires us to say that this ostrich policy is not wholly its own fault. It is also the fault of the religious situation in the world, which simply forces many people—and excellent ones amongst them—into an attitude of sceptical relativism, or meaningless tolerance.

However, the fact of the misguidance remains.

THIS is the more serious since U.N.E.S.C.O. has turned its attention to the so-called "backward" peoples (a very praiseworthy thing in itself), and has a programme to "lift them up" out of their backwardness by making them literate and conscious world citizens. It is difficult not to be amazed at this naïveté. In the interest of the "backward" peoples and of the whole world, this naïveté must be exposed and corrected. Here lies clearly a primary duty of the Christian Church and Christian missions, even if only on the ground that they have great responsibilities for these "backward" peoples. This duty should not be fulfilled in a spirit of negative and inimical criticism, but of solidarity and service.

The purpose of this article is to plead for a widening and deepening of the scope of missions, for a conscious and systematic leadership in the realm of these great world issues which will shape the future results of missions as much as their own direct efforts. The scope of study and investigations to be undertaken has to be determined not only by the "missionary" and "church" problems in the strict sense of the word, but also by the considerations offered in this article. The voice and influence of missions and the Church can only be brought to bear upon these situations when deep Christian insight is combined with competent knowledge and judgment. The modern missionary enterprise needs not only "watchtowers of thought," as a great thinker has remarked. I would add: Yes, but at the same time, watchtowers of intelligent action and creative initiative.

GERMANY CALLS FOR MISSIONARIES AND LAYMEN

Deep concern is felt by missionary associations in Germany for the training of new mission workers and encouraging reports are received. The North German Mission reports "an increasing number of young candidates for mission work," and similar reports come from other missions. The Leipzig Mission House reports "more entrants than the seminary has ever had in all its history."

At the same time there is a sense of the vital need for Christian laymen. "One thing is clear," said Dr. Reinold von Thadden, ". . . that without a sense among lay Christians that they must share the work and the responsibility, nothing would be achieved in years to come. However important it may be to renew the pastorate and fit it out for its spiritual tasks, a mere 'pastors' Church,' finding no echo among the congregation, will certainly be unequal to the labours required of the present generation. Christians as a whole must be conscious of their apostolate if we are not to be found wanting in the world to which we belong."—*Ecumenical Press Service.*

¶ *All Thy waves and Thy billows passed over me.*—Jonah 2:3.

Korea Points the Way

James C. F. Robertson

HOW fares the Church in Korea? How is she getting over the effects of liberation? What has been the effect of the division of the country into a Communist and an anti-Communist sphere of influence?

The wheel has turned full circle. After the liberation it seemed as though nothing was too much for the Church of Korea to attempt. Hopes were high, grandiose plans were made; but the first fine careless rapture spent itself in a world that was struggling to find its own feet. The older Churches were too preoccupied with their own problems to do much to help the exuberant Church so far away. In addition, the American Military Government was a little too anxious to hold the balance fairly and not to admit too many foreigners. It was only after the greatest persistence that a handful of missionaries could enter the country, as missionaries.

The Korean Church did not fully understand the situation and took the lack of missionaries on the field to mean a lack of interest on the part of the older Churches. In the meantime missionaries who had been trying unsuccessfully to re-enter Korea received calls elsewhere. It took the Bible Society secretary two and a half years to get permission to enter the country; others had similar experiences.

Then recriminations arose among church leaders; the legacy of the war years began to tell, divisions became acute. The great Methodist Church was burst wide open and two conferences were set up. The Presbyterians disagreeing among themselves threatened to splinter. Differing schools of thought insisted on their own teaching, and a break-away theological college was opened. The cry of collaborator was raised. Where there was union work, as for example in the Korean Bible Society, the heir to over sixty years of work of the British and American Bible Societies, it was most difficult to get men of all sections of thought to sit and work together.

Apostles of Unity.

In the providence of God, and in the fulness of time, Dr. and Mrs. Sherwood Eddy, followed by Dr. Stanley Jones, visited the country. Theirs was a call to unity. Heart-searching and confession followed; the shattered Methodist Church has come together again; "that they may all be one" was again an aspiration of church leaders. Forces are at work in the Presbyterian Church for unity instead of disunity, men smile once more and spirits are lightened.

Problems are many. Can a Church such as the Presbyterian Church of Korea really afford two theological colleges, not only financially but spiritually? The National Christian Council at a time of crisis lost its wise counsellor and secretary, Dr. Kim Kwan-sik, who took ill and died soon after his return from Amsterdam. He has been succeeded by a wise and trusted leader, Dr. Nam-kung. The Korean Bible Society has appointed

one of the ablest young men in the country, the Rev. Im Young-bin, to be its general secretary; Dr. Nam-kung has become chairman of its Board of Management. A new era of co-operation with the foreign Bible Societies has opened with the application of the Korean Bible Society for admission to the United Bible Societies.

Audio-visual work is going ahead. Plans have been made to open a Christian broadcasting station. Dr. Laubach has been here and received much encouragement in his struggle to find a solution to the Korean illiteracy problem.

The effect of the death of the first foreign missionary to be martyred in recent times has been most salutary; it has pointed attention to the menace of loose thinking on the Communist problem. In the meantime Christian refugees from the Communist north are finding their feet. They are organizing their own Churches here in the south. In the city of Inch'on (Chemulpo) there are to-day fourteen churches where formerly there were four. One can count twenty new churches opened in Seoul within the last two years, there are probably more; but still the problem of the north rankles.

The Christians Demonstrate in the Streets.

The streets of Seoul are the scene of almost daily demonstrations. One day the Labour Unions will demonstrate; another day it will be the Students' Defence Corps; and we seem to be for ever having Army and Navy or Police parades and demonstrations. We have just witnessed with not a little trepidation a Christian demonstration. Along the streets of Seoul, in a procession which took four hours to pass one point, thousands of Christians marched, headed by taxicabs on which were mounted loud-speakers calling on the United Nations to do something for the unification of the country, calling for more help from America, for sympathy from world Christendom.

YOUNG men and women, old men and grannies marching along, waving tiny red-cross flags, singing "Onward, Christian soldiers" as only Koreans can sing, made lumps in our throats and our hearts bled in sympathy for them. We may think them misguided; we hope they have got the thing out of their systems. They did not do it lightheartedly. Churches held two days of prayer in preparation, and many spent the night in prayer and fasting; no wonder many fell out of the procession through exhaustion.

Korea's Need for Fellowship.

The Church of Korea is a Church that is strongly evangelical in outlook. It has a great record of evangelism. It needs the sympathy of the Churches of the West. It must not be allowed to think we have left it to carry on alone. The Chinese world secretary of the Y.M.C.A. at Geneva called on me just after the demonstrations. I felt I was speaking for my Korean friends when I appealed to him to make Korea's need for fellowship known at Geneva. Too often have mission secretaries passed by Korea's front door. It is out of the way, but the knowledge that Christian leaders of the West have visited China and Japan, but could not find time to call on Korea, is bitter knowledge to the young Korean Church. It was a terrible

thing to be present at a meeting responsible for preparations for a recent visit of an internationally known figure when word came from Japan that the leader was ill and had to return to America.

British missionary societies in Korea are few in number, yet the early connection of Britain with Korea is not easily forgotten. The beautiful Anglican cathedral is an ever-present reminder of our care and regard. In partnership with the American Bible Society the British and Foreign Bible Society has undertaken to see the Korean Bible Society through the difficult years; as long as they need our help in money and personnel we are pledged to give it. Young missionaries are greatly needed; many have arrived the last year, but many of the older men who came out immediately after liberation have had to return home. In the meantime Korea points the way to the younger Churches of what can be done in evangelism and self-support by piety and sheer endurance.

THE IRON CURTAIN CAN BE PENETRATED

Although the iron curtain which Russia has established around her seems impenetrable, it is reported that the Russian Gospel programmes broadcast by the Christian Radio Station HCJB (Quito, Ecuador) are being heard by many Russians around the world. "The Gospel by radio" (says HCJB) *can* and *does* penetrate the iron curtain.

Russia operates the world's most powerful radio station with two-and-a-half million watts. Radio listeners in Russia are believed to possess between two and three million short-wave receivers capable of hearing the outside world. Upon Gospel stations like HCJB rests the tremendous responsibility of reaching these listeners for Christ.

AFTERMATH OF EARTHQUAKE IN ECUADOR

The Government of Ecuador, counting upon the co-operation of the evangelical missions, assigned fifty of the earthquake orphans to HCJB and other groups. Combined evangelical forces, in addition to caring for orphans and establishing radio communications on an emergency network, have carried on a work of rehabilitation among the Salasaca Indians whose homes were demolished by the quakes. Doctors toured the region distributing food, salt and other necessities. Others, on the HCJB Gospel Sound 'Bus, are giving encouragement and information. At one place those on the 'Bus found that the postmaster had 600 letters which he did not know how to distribute as his headquarters were a shambles. The loud-speakers of the Sound 'Bus were used to call out the names on the letters and a large portion were delivered on the spot.

¶ *Figures reveal trends and tendencies*

Christianity in Present-Day Burma

H. J. Harwood

ANY understanding of the present-day Christian situation in Burma must include the social and historical setting. This we can hardly more than briefly suggest. Burma's census reports show an exceptionally unified religious tradition. Buddhists comprise 84 per cent. of the population. The other native elements are animistic and Christian. Indian people, a million strong pre-war but now decreasing, add alien Hindu and Islamic factors.

The Buddhism of Burma requires attention and presentation in a good and authoritative study. Nothing substantial has appeared in this field in the past quarter-century; and even prior to that the material available was generally included in books on Burmese life or history. It is also beyond dispute that Buddhism in Burma has not eradicated the earlier animistic beliefs and practices, so that the popular practice continues to be a mixture, often of contradictory notions. Nevertheless there is ample evidence, in the religious buildings and pagodas, the monastic order, a body of literature, and in many deeply established folkways, that historic Buddhism has had a strong influence in the life of Burma and that its institutions and ideals are so firm and dominant that the popular reaction to Christian teaching is decidedly more Buddhistic than animistic.

During the decades of modern influence by British rule, and the opening of the country to commercial and other outside interests, there was no overt threat or any manifest purpose to abolish Buddhism, and the religion remained relatively intact. Naturally enough, there were invisible penetrations of the "acids of modernity," but for one reason or another there were no wholesale internal criticisms or large desertions from the historic faith of the people. If we observe critically that the precepts of the Buddha have seemed to assuage only slightly the primitive tendencies to let hot temper break out in violent crime, or that material ends have apparently been preferred to the spiritual, we have to reflect that Burma does not stand alone in such contradictions. Western nations have had long exposure to, and nominal acceptance of, the way of Christ without permanent success in abolishing war and a great deal of social and economic injustice, intemperance and very worldly materialism.

Burma at present is in an extremely chaotic condition. A new and inexperienced group of national leaders, who received encouragement for a time from the Japanese invaders and have imbibed not a little from the untested and most doctrinaire brands of socialism, have assumed a very thorough - going independence. There is present very little of the unselfish devotion to the common weal that true socialism demands. Graft is prevalent. There is a lack of justice, and of the stability

capable of winning public confidence. If this seems to be a sweeping generalization more than an exact judgment, one may mention that the same criticisms have been much more vigorously stated by the Premier, Thakin Nu, in his efforts to arouse some sense of national responsibility.

At present a variety of armed movements are in the field, blocking normal communications, occupying parts of the country, to the immense detriment of all normal living. It is inevitable that in the midst of such suicidal strife the one implacable fighting group most likely to profit by the confusion and breakdown that are in many places pushing the common living below the level of the war period and enemy occupation is Communism. That movement feeds on disorder and confusion and helps to create them.

We may now sketch briefly a few outstanding things about the Christian way in the midst of this situation.

First of all, Christians in Burma are probably less suspected of "foreignism" than they were in the period when there seemed to be strong affinities between foreign rule and the foreign missionaries. It has long been a popular notion that to be a true Burman is to be a Buddhist, and in that view there was also something disloyal and alienating in a Burman's becoming a Christian. Notions of that kind die slowly, but Burman Christians probably come nearer now to being recognized as real Burmans. Christian prayers are requested and appreciated on days of national observance. National political leaders feel freer to invite Christian participation in such events than did the former alien rulers who tried too emphatically to express religious neutrality to the point of irreligion.

In keeping with current national trends, it is decidedly out of style for a foreigner to be the head of a school. Practically all schools, Christian or otherwise, are headed by nationals. Here, as in many other departments of the national life, there may have been too drastic a scrapping of available help, but we report a fact rather than declare a judgment. In many instances those called to responsibility are bearing their tasks well.

FOREIGN missionaries are not excluded from Burma, but there are rigid screenings on the entry of all new foreign applicants in any walk of life. The nation needs more self-confidence and stability to be at ease with foreigners in its early experiments with independence. No country on earth can really be as independent and self-sufficient as present-day Burma aspires to be, but the Burmans themselves will have to discover that the present world order is one of interdependence in contribution of mutual skills and techniques, as well as the goods of trade.

There is urgent need in the life of the Church in Burma for an able and well-trained ministry, a generation of realistically minded young people, consecrated to a hard task. The present body of those who serve and lead the Church is too aptly described as the pre-war group grown older and fewer; and this should not be. The proved increase in the number of Christians points to the need. A Church growing in numbers must be ably led if it is to be an effective and winning witness to the life of the country. Increase in numbers

without a clear understanding of the meanings of the Christian life and witness makes for the tragic condition now in sight, the drift of nominal Christians into the disintegrating insurgency breaking down the unity of the nation—Christians numbered among the problems rather than the problem-solvers in Burma. In the training centre or centres for Christian service one could wish that a basis might be found in union effort for a more united Church of the future. No workable proposal for united training for Christian service is before the Christian Council.

THE programme of literature and literacy, the work of the Christian Literature Society and the Bible Society, bring in sight such a wealth of plan and prospect as calls for a separate article. We can only mention that the bewildering variety of languages in Burma calls for the working out of a costly production of unprofitable small editions. The curse of the tower of Babel is very real and expensive.

At the time of writing, August, 1949, the premises of the combined Baptist theological and Bible training schools at Insein are scarred with the grim evidences of bitter warfare in that area when militant Karen insurgents held the town and made the seminary site a battle centre from the end of January nearly to the end of May. Innocent of complicity though the managements of the seminaries are, the place has gained a bad repute in extreme Burman nationalism, and no one can confidently predict its future.

This may introduce our necessary consideration of the problem of Karen insurgency and its effects upon the Christian outlook in Burma. The setting up of new national enterprises throughout Asia has been accompanied by the violent expression of deep strains in the social and political fabric of the countries. It may be remembered that when India and Pakistan set up separate dominions in August, 1947, there were tragic scenes of brutal violence and the cruel dispossession of millions of Hindus or Moslems, according to which side of a new political boundary they occupied. Christian agencies rendered excellent service in the refugee camps in Delhi and elsewhere. Christians as a whole were recognized as neutral to the tragic division that brought forth those wild deeds of mass murder which befouled the inauguration of the new independence.

Burma, it was hoped, might escape such division and strife. Early in 1948, however, several divisive tensions broke into overt action. The country still retained the pattern of violence and underground plotting generated in the war period, and the abundance of weapons scattered over the land put fire-power into all kinds of hands. Apparently there had been an extensive deterioration of spiritual and moral control, affecting Christians as well as Buddhists. For some months Communists and certain political partisan bands whose party labels are of no special interest outside Burma were the conspicuous troublemakers. Gradually, however, there came into prominence a new militant force, the K.N.D.O., the Karen National Defence Organization.

It is impossible to explain fully the precise basis of this Karen

militancy. The basic difference between Karens and Burmans is of long standing, and the tendency of Karen animists to become Christians while Burmans tended to remain Buddhist were extended marks of the fundamental difference. Many thousands of Karen men were experienced in military training in the pre-war regular armed forces of the Government.

DURING the period of Japanese occupation murderous persecutions against Karen communities were perpetrated by outlaw and sometimes semi-regular outfits of Burmans. Karens and other minority people such as Chins and Kachins served in underground activities of the Allies in their campaigns against Japanese-occupied Burma. Following the murderous persecution of Karens above mentioned, armed Karens in some places greatly exceeded the natural rights of defence and wiped out weaker Burman villages. Offences and grievances were many, on both sides, and only an impartial judicial commission could sift the exact evidence.

The tragic fact, and one significant for the Christian witness, is that in Burma, as in no other disrupted country in these times, there is a recognizable though unauthorized and unsanctioned section of professed Christians in open, armed rebellion against the recognized Government. In fact, the very considerable majority of Karen Christians have not joined in this movement, but popular disfavour has been generated against Karen Christians, and to some extent against all Christians in Burma. Even as a matter of prudence it is suicidal for a racial minority to war against a majority. Uncounted numbers of innocent people have suffered. (One concrete, poignant detail of this brought to this writer's attention within the past twenty-four hours is the recent death of a total of sixteen babies in one camp of a few hundred refugees, one of many camps in and about Rangoon.) Christians have in part become a factor in the nation's problem rather than guides to its solution. The loss to several great central Karen institutions in property damage and destruction has wiped out the victorious results of years of consecrated effort. Furthermore this added disruption has further weakened the national strength and unity in the face of the open threat of Communism.

NO final conclusion or certain prediction can be drawn. We have tried here only to summarize a few introductory facts about the present state of Christianity in Burma. It is altogether improbable that the Christian Church can be blotted out of the life of this nation. History is full of examples of the persistent survival of Christian minorities. It is, however, all too possible that a condition may be reached like that of Egypt or Turkey, where through the centuries Christianity has been the badge and heritage of a disadvantaged minority different from the dominant, non - Christian national majority. Christianity in such cases tends to become prudent and inconspicuous, noted more for its survival than for its triumphant witness. What we must remember is that such a result would be very bad for Burma. It would be unfair to the Burmans themselves if we lose the way to invite and attract them, for their

own good, to know the personal fulfilments available in fellowship with Christ. The world fellowship of the Christian way would be the poorer if it should lose the special contribution that Burman Christians might make.

Figures and Facts

WHAT are the best available figures on the total claimed Christian population of Burma? The following table was constructed on the basis of a recent investigation. Figures are given only in thousands:—

Year	Christian Totals	Population of Burma	Christian Percentage of Total Population
1921	258,000	13,490,000	Nearly 2
1931	331,000	14,667,000	2.2
1941	439,000	16,823,000	2.6
1948	525,000	18,000,000	2.9

The figures for 1921 and 1931 are from the official census reports. Those for 1941 and 1948 are adjusted estimates in the light of the best available information. They show that the Christian enterprise, statistically reported, has kept pace in Burma with the general movement noted by Dr. Latourette in which the number of Christians in the mission fields has approximately doubled in the past thirty years.

Burma seems unique in one respect. It is the only national area touched by modern Christian missions in which one single Protestant denomination stands in marked superiority of numbers over the claimed Roman Catholic figures. In 1948 estimates, based on denominational reports, show 383,000 Baptists to 128,000 Roman Catholics. The Baptists stand in much more impressive preponderance over the total of Anglicans, Methodists and other smaller bodies of the non-Roman grouping. The missionary work launched in the early nineteenth century by that famous pioneer, Dr. Adoniram Judson, remains an outstanding achievement of the denomination to which he gave his conscientious allegiance.

It is clear that the hardships of war and enemy occupation, including the evacuation of all Protestant foreign missionaries, did not reverse the tendency of the Church to gain in numbers. The Rev. G. A. Sword, Secretary of the American Baptist Mission, points out that there was a net gain in Baptist adult membership of some 45,000 during the war years. The Church in Burma, facing many dangers and handicaps, proved its ability to survive and grow as a cultural element in the life of the country. There is no evidence that the presence of the Roman Catholic missionaries, mostly French and Italian, who were in a modified working relation to the occupying Japanese, assisted the growth of Catholic numbers compared with Protestants whose American and British friends had no chance to remain in the country.

An examination and analysis of the total figures discloses a trend in Burma corresponding to the story of Christian missions elsewhere. The winning of converts has been much more marked among the animists than the solidly Buddhist population. About two-thirds of the people of Burma are Burmans. The remainder are minority native types such as Karen, Shan, Chin, Mon and Palaung-Wa, besides substantial groups of Indians and Chinese. Among these minorities the Shans and the Chinese count mainly as Buddhists, the Indians as Hindus and Moslems; the re-

Books on World Literacy

LET THE PEOPLE READ

GORDON HEWITT

The Story of the United Society for Christian Literature, 1799-1949—its aims, ideals and achievements in the task of providing Christian literature for a newly literate England, in 1799 and newly literate world millions in 1949. A fine penetrating study, set against a background of authenticated fact. Illustrated by Richard Kennedy. Demy 8vo. 100 pp. Paper **2s. 6d.**, Cloth **3s. 6d.**

Two Books by FRANK C. LAUBACH, Pioneer of Mass Literacy and Social Reform, who recently completed an extensive lecture tour of Great Britain.

TEACHING THE WORLD TO READ

A Handbook of Literacy Campaigns, explaining for the first time in one volume, the essential facts and processes of such campaigns. A book for Missionaries, Church Workers, Educationalists and all interested in literacy work. **10s. 6d.** net.

THE SILENT BILLION SPEAK

Dr. Laubach's own story. Here is revealed the beginnings and progress of an enterprise in missionary strategy deserving of comparison with the achievement of Wilberforce and Carey. **6s.** net.

LUTTERWORTH PRESS

4, BOUVERIE STREET, LONDON, E.C.4

POST-WAR SURVEY SERIES

No. 1. RELIGIOUS LIBERTY IN THE NEAR EAST

By S. A. Morrison, C.M.S., Cairo. **Price 1/6** (By post 1/7½)

No. 2. MALAYA AND SINGAPORE —

Survey Directory of Churches and Missions

By V. A. Chelliah and Alexander McLeish

Price 2/- (By post 2/1½)

JUST PUBLISHED

No. 3. THE CHURCH IN POST-WAR EUROPE

By Alexander McLeish. **Price 1/6** (By post 1/7½)

IN THE PRESS

No. 4. THE CHRISTIAN CHURCH IN POST-WAR SUDAN

By J. Spencer Trimingham. **Price 1/6** (By post 1/7½)

WORLD DOMINION PRESS

LONDON : Founder's Lodge, Mildmay Park, N.1. NEW YORK : 156, Fifth Avenue.
VANCOUVER : 1412, Royal Bank Building. INDIA : Farley, Ootacamund, Nilgiris.

mainder are animists who have in varying proportions acceded to Buddhism or Christianity. The Karens, more prominently than all others to date are the portion of Burma's population most noted for their acceptance of the Christian way. Index headings in the Madras Series of reports on the International Missionary Council Tambaram Conference of 1938 refer to the Karens as prominent examples in Asia both of evangelistic advance and the high development of their self-supporting enterprise in schools and churches.

THE most disturbing feature in the analysis of the Christian statistics is in the tendency of reported numbers of Burman Christians to shrink rather than to increase. One writer comparing the government census figures of 1921 and 1931 observed that while the reported Christian population rose in that decade by 74,000 to a total of 331,000, the same report indicated a fall in officially reported Burman Christian numbers from 13,500 to 11,000. The onset of war at the end of 1941 prevented the completion of tables for the decennial census taken that year, but post-war indications are that the decrease in numbers has continued. This condition seems to affect all denominations, including the Roman Catholics. Unlike Hinduism and Islam, Burman Buddhism reinstates easily those weaker Christians who revert to it. The one possible advantage in this may be that there is less in Burma than in India of a disloyal and backsliding body of nominal Christians who continue to bear a designation which they do not honour in their living.

There has been for the past quarter-century a sharp reduction in the number of station or district missionaries of all denominations assigned to work among Burmans. No concerted planning led to this result; but in the lean years of home-base missionary support from 1930 onward there were inevitable reductions of staff. Older missionaries who died or retired were not replaced; and in the assignment of the reduced staff attention had to be given to the areas where a rapidly growing constituency—Karen, Kachin, Chin or whatever they might be—required training and guidance. Probably some connection exists between diminished missionary effort and falling numbers of Burman Christians. The tendencies mentioned were common to all denominations. In the present numbers of Burman Christians the combined figures for Anglicans and the two Methodist bodies more nearly approach parity with the Baptists than among any other native racial groups.

We may summarize the situation by saying that in the Christian element of the new independent nation of Burma there is a disappointingly low proportion of Burman Christians compared with the increasing numbers found among the people of a more distinctly animistic culture. Their common facing of the evangelistic task and their nearer approach to parity in work among Burmans make the Anglicans, Baptists and Methodists better potential co-operators at this point than in any other part of their several fields and tasks in Burma.

OUR TASK — IN THE COMMONWEALTH

Our Society is recruiting and sending forth young men of adventurous spirit and Christian zeal to help minister to the large numbers who are migrating from these islands to sparsely populated areas of our **DOMINIONS OVERSEAS.**

IN AFRICA AND INDIA, where the impact of the white races upon the coloured will have such far-reaching consequences, we are responding to appeals for Chaplains to work among European communities.

OUR TASK — ON THE CONTINENT

Amid the continued confusion of **CONTINENTAL EUROPE** our Chaplains ministering to communities of British people are contributing to the fulfilment of the task of bringing order out of chaos.

To carry on this vital work we need YOUR help.

COLONIAL & CONTINENTAL CHURCH SOCIETY

13, VICTORIA ST., LONDON, S.W.1

The Oldest Protestant Missionary Church

— First to the Jews - - - - -	1736
— First to send out Medical Missionaries -	1747
— First to work among Lepers - - -	1818

has for over 200 years toiled against great obstacles to extend the Kingdom of God For their fields of labour, Moravian missionaries have always chosen the darkest places of the earth, where ignorance was most profound and the tribes most backward.

They were the heralds of the Reformation;
They inspired the eighteenth century revival;
They continue to set a high standard of sacrificial service,
but they need extra support. Will you please help them?

The Hon. Secretary, Mr. Horace E. Lindsey, will gratefully acknowledge your gift.

London Association in Aid of

Moravian Missions

14, New Bridge Street, London, E.C.4.

● **A British Society directed by a British Board**

The Truth About Spain

"Onlooker"

THERE has recently been a lot of discussion in newspapers and periodicals, both secular and religious, concerning the religious situation in Spain, especially in regard to the alleged persecution of Protestants. The American Roman Catholic *Register* said on 19 December, 1947: "It can be stated categorically that Franco's Spain does not practise religious persecution . . .", and Pastor R. Bryn Williams, after a visit to Barcelona, affirmed in a letter to the London *Catholic Herald* that Protestants meet with no obstacles in the exercise of their worship in Spain. Similar statements have been made by others. On the other hand, responsible journalists, authors, clergymen and others, after visiting Spain, have affirmed the contrary. Protestants "are being hounded and persecuted, tormented physically and mentally. . . ." "This instance of persecution (referring to a brutal assault by Catholic Action in Linares) is only one of thousands of cases that happen daily in Spain." There have even been reports of Protestants being burned to death and that persecution today is "worse than the Inquisition."

What are we to make of these conflicting statements? Is it possible to get at the truth? Let us admit first of all that there has been a good deal of exaggeration in some of these reports. I have had excellent opportunities to find out the truth, and I am sure that no Protestant has been burned of recent years because of his faith, nor do outrages occur daily in thousands. Such exaggerated reports do much disservice to the Protestant cause, for they tend to discredit those reports that are true. There are, however, facts that cannot be denied. The International Committee on the Evangelization of Spain meets annually in Paris and is a very responsible body; it has taken particular care to sort out the facts. The results of their scrutiny were published last August by *Pro Hispania* in a brochure entitled *Religious Liberty in Peril.* Also in 1948, a statement was drawn up by some of the leading Evangelicals of Spain for presentation to the Amsterdam Assembly of the World Council of Churches. Most of the facts given below are taken from these documents, supplemented and checked by knowledge gained during several visits to Spain under the Franco régime. None of the incidents given are previous to the proclamation of the Spanish Bill of Rights, July, 1945.

To-day, the Evangelical Christian in Spain is suffering severe disabilities. Let me mention some of these:—

1. *Lack of facilities for worship.* While most places of worship have been able to resume services, there are at least twenty-five to thirty that cannot be opened because the authorities will not give permission. In many of these places the believers are not even allowed to meet privately in spite of Article 6 of the Bill of Rights. They do meet, but at the risk of imprisonment or fine or both. In

Archena, eight believers who could not get permission met privately for worship. They were imprisoned for four days. In San Clodio, Guiterez and Muras, fines of 1,000 pesetas (£10) were imposed on the owner of each house where a private meeting had been held. In Medina del Campo fourteen people were fined altogether nearly £200, and four suffered a brief imprisonment, for the same crime. Many other instances could be given.

In this matter of the closure of Protestant places of worship there has been some confusion. It should be made clear that all foreign churches for the use of foreigners have been open all the time. The British properties referred to recently in the House of Commons were places of worship for the use of Spaniards but owned by Britishers. The great majority of Evangelical places of worship in Spain are owned or rented by Spaniards.

2. *Education.* When Franco assumed power in 1939 there were a number of Protestant day-schools, mainly elementary, with nearly 8,000 scholars. These were immediately closed and no permission has been given for opening them as yet. In the whole of Spain there is only one Evangelical school which has been allowed to continue. This creates a serious problem for Evangelical parents. They either have to teach their children themselves, which in most cases is not possible, or send them to the State school where they must study the Roman Catholic catechism and worship the image of the Virgin. In some cases children are threatened with dismissal if they attend the Protestant Sunday-school. In one town that I know well, those who were convicted of attending the Protestant Sunday-school were lined up before the other children who then sang:—

> Away, away, Protestant children! We don't want you, and will have nothing to do with you.

They were then dismissed from the school.

In this connection it should be noted that all education in Spain is under the control of the Roman Catholic Church. In the recent Apologetics Congress in Vich, General Franco stated:

> . . . We have taken the religious principle as the basis for all individual and national culture . . . we have endeavoured to make our laws improve the cultural training and formation of our people *in all the kinds and grades of education in our country* . . . the cultural value of religion in Spain to-day has a place and an action in education side by side with all the specialities of human knowledge, from high scientific research to *Universities, Institutes, and schools of all grades and kinds.* . . . (Italics mine.)

A student of medicine, law, or engineering, has to study the Roman Catholic religion as well, and it is almost impossible for a known Protestant to pass his examinations. As can be imagined, this is a serious handicap for Protestant youth. All Protestant school teachers, unless they deny their faith, have had to give up their calling and seek some other means of livelihood. This also applies to the secondary schools. Theological schools of other faiths are not legal though in two cities attempts are being made to train Evangelical students for pastoral work. So far the authorities have turned a blind eye on these activities.

3. *Literature.* It is forbidden to print, import or circulate copies of the Scriptures without Roman Catholic notes. This has practically put a stop to the Bible Societies' work and their colporteurs have had to be dismissed. Some private distribution is going on and has not been seriously interfered with. This means that there is a dearth of the Word of God as the Roman Catholic versions are mainly scarce and expensive.

All Evangelical magazines are forbidden, though a number are published clandestinely and, except in one case, have not been stopped. No Evangelical tracts, pamphlets or books may be published or circulated, as every publication needs the *imprimatur* of the Roman Catholic Church which cannot be obtained for Evangelical literature. Even calendars with Bible texts have been confiscated at the frontier.

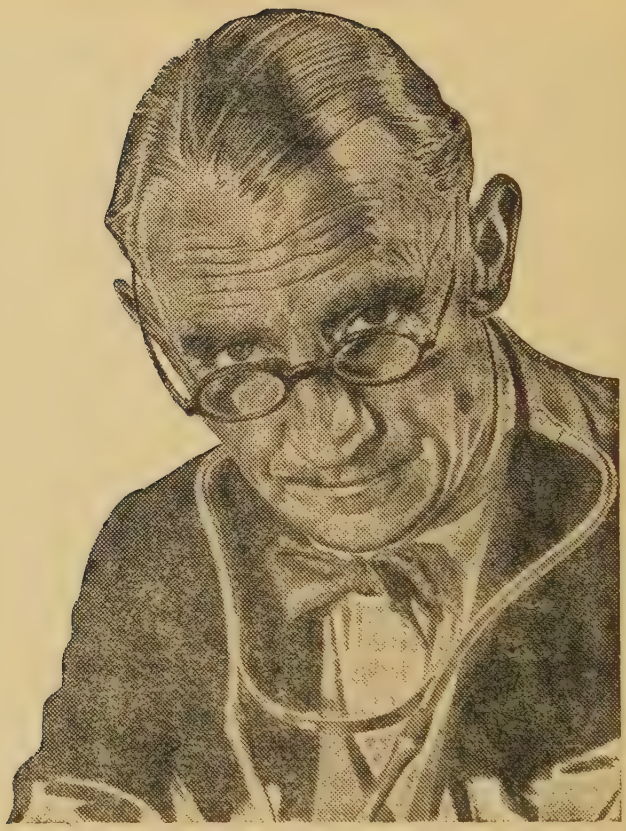
4. *Marriage.* A decree was issued on 10 March, 1941, stating that civil marriages would only be authorized where the parties could prove by documents that they were not of the Catholic Faith. This was later explained in a letter from the Ministry of Justice as follows:—

> The Director-General informs you that, in accordance with the decree of the Minister of Justice of the 10th of March, 1941, no civil marriage in Spain can take place if either of the parties has been baptized in the Roman Catholic religion. The fact of belonging to another religion, or of practising no religion at all, does not exempt the party who has received Catholic Baptism, since this Sacrament of Baptism cannot be effaced.

Even in the rare cases where both parties have not been baptized in the Roman Catholic Church, many difficulties are often placed in the way, and I know personally of several cases where marriage, except by a priest, has been impossible. One condition for marriage by a priest is to renounce publicly the Protestant religion. In one case, the bridegroom was forced to go from door to door in the village announcing his affiliation with the Roman Catholic Church. This raises a serious problem for our young people. Either they must renounce their faith, which very few are prepared to do, or they must give up the idea of marriage or be married with an Evangelical service only. This, of course, is not legal and the children are regarded as illegitimate and lose their allowances and insurance, and possibly attendance at school. The husband can usually only obtain a bachelor's wage. It is only right to say that in some places the authorities do give facilities for marriage, in spite of the decree.

5. *Funerals.* In many districts it is impossible to bury our dead with decency and with the usual Evangelical rites. As with marriages, these restrictions are not universal—it depends upon the extent to which the local and provincial authorities are under the influence of the Roman Catholic Church.

6. *Employment.* It is almost impossible for a Protestant to obtain a post under the State or under State-controlled organizations. Qualified Protestant nurses have been dismissed from hospitals just because they were Protestants. I am personally acquainted with two who were dismissed in this way in 1939 and are still not allowed to



'I see my full share of misery'

"Illness so often has its roots in unhappiness and personal troubles. Problems like that are never easy to solve, but more than once I've found that The Salvation Army can lend a hand."

where there's need—there's The

SALVATION ARMY

Gifts please to: General Albert Orsborn, C.B.E., 101, Queen Victoria Street, London, E.C.4.

resume work, not even private nursing.

In agricultural districts the local authorities often apportion the jobs for casual labour and Evangelical labourers are excluded. Most private employers refuse to employ a Protestant and many of the members of our Churches are in sore straits for this reason.

7. *Religious Coercion.* Conscripts in the Army or Navy are, in many cases, forced to attend Mass or worship the Host. In 1948 a young soldier of the Marines, José Morado, died as a result of ill-treatment received when, in November, 1945, he was imprisoned for refusing to worship the Host. In 1947, Isidro Rocabert, of Sabadell, was sentenced to ten months' imprisonment for the same crime. A young officer was converted; immediately he was degraded and set to navvy work. Some have suffered in other ways.

In civil life it is the same. In November, 1945, Patricio Ponciano, of Badajoz, was badly treated and fined £50 for refusing to worship the Host in procession. The case was taken to Madrid and the fine reduced to £5. Custodio Apolo returned from the United States to his village, Hornachos, after being assured by the Spanish Consul in New York that the Bill of Rights guaranteed that he would not be molested on account of his Protestant convictions. Soon after arrival he began to speak to some of the neighbours about his religious experiences, and at the end of October, 1947, he was expelled from the village. In Gador, in 1947, a woman was imprisoned for twenty-five days because she had conversed on religious subjects with some of her neighbours. I could quote other instances, but space forbids. Everywhere it is difficult for Evangelicals to obtain the benefits of the social welfare services of the State, as generally those in need must show their Catholic baptismal certificate or a permit from the local priest.

I have given facts guaranteed by responsible leaders of the Evangelical Church in Spain, many of which I have been able to confirm personally. I think my readers will agree that such a state of affairs is a disgrace to a country professing to be civilized. Many sincere Roman Catholics in more enlightened lands have expressed their disapproval, including the editor of the *Catholic Herald,* who recently said:

> We do not see how any Catholic can in fairness claim freedom and toleration of Catholics either in secularist or atheist countries, if he is content to remain silent when Protestants are denied such freedom and toleration by Catholics . . .

I have not space to say more than a few words about the Evangelical Church itself. Persecution has strengthened the Church. In spite of very heavy losses, the Church as a whole has gained both in numbers and influence. Some local Churches have been almost or quite destroyed through persecution, but others, especially in the big cities, have more than doubled their membership and are showing a keen missionary spirit. It is impossible to give exact statistics, but probably the net gains in the last ten years would amount to at least 1,000 communicant members, making a total of more than 7,000 communicants to-day, with perhaps 25,000 adherents. If a fair amount of liberty were allowed we believe that the Churches in Spain would make rapid progress.

BCMS

Fuel for Prayer ★

- **THY HEALING TOUCH: A Medical Missionary Remembers**
  By S. FARRANT RUSSELL, F.R.C.S., Author of *Muddy Exodus*. 48 pages, 16 photographs, map. 1/-

  We are still praying for six Doctors

- **THE LOST TEN MILLION: The Tais of South China**
  By WILFRID STOTT, B.D. 12 pages, 8 photographs. **6d.**

  Please help us in our pioneer task among the Illiterate Tais

THE
BIBLE CHURCHMEN'S MISSIONARY SOCIETY
96, VICTORIA STREET LONDON, S.W.1

THE MAN WITH THE BOOK

Other descriptions, equally true, have been applied to the London City Missionary. But amongst them all, none is more honourable than the designation—The Man with the Book.

Nearly 200 Missionaries are taking the Word of God into the homes of the people.

PRAY FOR THEM!

LONDON CITY MISSION

6, Eccleston Street, S.W.1

The World To-day

Thomas Cochrane

The Far East

Japan. The situation in Japan gives a good deal of cause for concern. Any loosening of control gives encouragement to the lawless elements. Certainly there is a great reaction from the blind obedience demanded by military leaders in the war years. Communist victories in China are having their inevitable influence upon certain elements in Japan which think that freedom, so called, means no control whatever. Student strikes have compelled the police to take vigorous action. There is, however, a great response to the Christian message. In a letter which we have recently received from Dr. Kagawa he says that his three years' evangelistic campaigns have resulted in 188,000 conversions to Christianity. Mildmay has invited Dr. Kagawa to come and help in the "Ringing of London Campaign," which it is organizing, and he has accepted the invitation for a three months' visit to Britain, subject to obtaining the necessary permission from the authorities.

China and Central Asia. The Cross or the Sickle? At the moment it is the sickle that is most in evidence in North Korea, Manchuria, Mongolia, Turkistan, and China. It is sad to have to record a very large decrease in the number of missionaries in China during the last few years, but Christian Councils and regional conferences are trying to maintain united witness. This must be the task everywhere. Christian literature is being spread as widely as possible, and evangelistic activities go forward to a surprising extent under adverse conditions. Students have been showing a remarkable interest in the Christian message. There are wise leaders in the Church in China whose Christian character and experience will be exercised in facing the momentous changes which are taking place.

A visit into the interior of the little-known province of Tsinghai, in Mongolia, has convinced missionaries of the Swedish Alliance Mission that there is a field large enough for at least fifty more missionaries. Tsinghai is a very mountainous province lying between Tibet, Sinkiang (Chinese Turkistan) and China proper. It varies in altitude from 8,000 to 29,000 feet, and its mixed population can be divided approximately into one-third Chinese, one-third Moslems, and one-third tribespeople. The Tibetans and the Mongols are the outstanding tribal groups, but there are also other aboriginals. Most of these are in the firm grip of Tibetan Lamaism, and this has produced even among the Mongols a marked tendency towards Tibetan culture.

The friendliness and lack of restraint of the Mongols is marked. There is a simple naturalness about everything they do, and, unlike the Chinese, their women seem to enjoy about as much freedom and prestige as the men. The news soon spread that Mongolian-speaking missionaries had arrived, and some twenty or thirty gathered for a Christian service. In Tsinghai

alone more than 100,000 Mongols in twenty-nine tribes are almost in total darkness. Some of these tribes have over 1,000 tents. Among all these people there are to-day only two mission-stations, with no more than four missionaries located on the east side of the great Kuku Nor salt lake. The majority of the Mongols, however, live in the mountain-ranges north of the lake or along the Tsaidam Swamp to the west. The interior of Tsinghai Province is largely unknown, and communication with the outside world is extremely limited.

Siam occupies a most strategic position in these troublous times. Burma lies to the north; Indo-China to the east, and Malaya to the south. The Bay of Bengal lies to the west, with the Andaman and Nicobar Islands strung down between Rangoon and Sumatra. Siam's great problem is common to all South-East Asia, viz., Communist infiltration and fifth-column activities. Siam has a population of seventeen-and-a-half millions: of these, about 600,000 are Chinese, and they are commercially the most powerful element in Siam. The tendency of the Chinese is to accommodate themselves to changes and herein lies danger. If the Western powers could create a stabilizing block the situation could be saved. As a mission-field much of this part of the world has been comparatively neglected, especially Indo-China, where there is only one effective mission—the Christian and Missionary Alliance, which has done splendid work. Every part of this great peninsula, with Indonesia, is fertile and wealthy in rubber, tin and other important products. The story of missionary work on the Nicobar Islands makes interesting reading and we hope to publish an article on the subject in a later issue.

"*The Decisive Decade.*" This is the title of a short but deeply interesting popular survey of the world's mission-fields, by our consulting editor, Dr. A. M. Chirgwin.* It puts strong emphasis on the need for world evangelization, survey, and indigenous principles, and we hope that it will have the wide circulation which it richly deserves. It is the kind of book which should be read by all evangelists who believe in "evangelism with a world outlook,"—to use our favourite phrase. Would that there were many more evangelists who, like Dr. Chirgwin, could grip an audience in presenting the world outlook. In this book the author quotes from Dr. Merle Davis, emphasizing the fact that where the Christian cause has died out it was because the Church had not been indigenous. Many missionaries have been handicapped by their training and traditions in this respect. He quotes the Rev. J. McLeod Campbell: "They would, of course, have avoided many pitfalls if they could have taken the Gospel without any local dress, or if they could have wrapped it up in dehydrated packets from which all the transient and provincial fluids had been eliminated and only the spiritual vitamins retained."

India. The situation in India has tempted us to enlarge on this subject. In frequent conferences

* *The Decisive Decade,* by A. M. Chirgwin. Published by Livingstone Press. Price 4s. 6d.

with Indian leaders, the Rev. Alexander McLeish and Dr. Robert Cochrane have been faced with the serious results of lack of attention to indigenous principles. There is no country in the world where Christian statesmanship is more in demand than in India and Pakistan to-day. Lack of missionary policy in that great field, especially in view of the heavy demands made in connection with certain forms of institutional work, spells disaster. In recent talks with Indian leaders I have been alarmed at the prospect which lack of balanced policy presents. There is no time to lose.

NATIONALISM promotes an extremism that is sometimes detrimental to a country's interests, as for example in the proposal to displace the English language in India and to make Hindi the universal language. This would present a formidable task in a continent where there are 500 languages and dialects and where English is so universally used. In India the Rev. Lincoln Watts is undertaking, on behalf of the World Dominion Press, the compilation of the next edition of the *Directory of Churches and Missions in India and Pakistan.*

The Near and Middle East

These regions hold many disturbing problems and perplexities. Here and there ruthless and very vocal elements, although minorities, dragoon the people. Churches that are not subservient to the Communist State are not likely to be tolerated, but there are spots of relief. In Egypt a Committee of Liaison, completely representative, can speak for the Churches with one voice to the Egyptian Government. What a pity it is that in great world problems there is not a completely Christian liaison! The great area of the Near and Middle East demands prevailing Christian prayer. In Palestine, not only do Jews, Moslems and Christians possess their respective holy places; the Old City is in Arab hands and the New City is in Jewish occupation. The Christian population has become very scattered. Many Jews are probably secret Christians. The influx of immigrants creates an enormous problem. The Arab States are not likely to accept frontiers that are not internationally guaranteed.

Africa

If the hopeful prospects of eliminating sleeping sickness are justified, unusable territory, several times the size of Argentina, will become available for ranching. In Africa, Christianity is spreading rapidly. The percentage of Christians to the population is five times greater than Asia's percentage. The African problem is the breakdown of tribal life by the exposure to European influences. Only Christianity can meet the situation satisfactorily. When the African accepts Christ he enters a worldwide fellowship. Great Britain and America are both taking a growing interest in African possibilities. The British Colonial Office is taking its responsibility very seriously. For example, it recently called into consultation the United Nations Food Organization for help in combating a plant disease which threatens to wipe out cocoa farms in the Gold Coast.

Europe

An Atlantic Federation means an archway with a keystone of

THE MISSION TO LEPERS

International **(Founded 1874)** **Interdenominational**

AIM—"To provide for the spiritual instruction and temporal relief of lepers and the children of lepers . . . . and, in so far as lies in its power, to assist in bringing about the extinction of leprosy."

ACCOMPLISHMENT—The Mission establishes and maintains Homes and Hospitals for sufferers from leprosy, and also, separately, Homes for the healthy children of lepers. It also provides facilities for the treatment of out-patients and, at certain Hospitals, courses for training medical workers in diagnosis and treatment. It makes substantial grants in aid of other Homes and Institutions having the same objects and carried on under Christian auspices, and it provides for Christian teaching and worship in Government and other public institutions, for the general administration of which it is not responsible.

Gifts for the maintenance and extension of the work will be gratefully received.

7, BLOOMSBURY SQ., LONDON, W.C.1

YOUNG CHRISTIAN WOMEN

who are keen evangelicals, experienced in soul-winning, and with a real missionary vocation, are urgently needed on the Christian frontier in India and Pakistan to co-operate with the indigenous Church in bringing the Gospel to the 200 million women of these dominions.

The Churches in China are also appealing for help

Please write for further information regarding the present opportunities in medical, educational, and evangelistic spheres of service to :

THE

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY

19-21, Conway Street, London, W.1

friendship and a pillar for which sufficient strength on the European side can only be provided by a United States of Europe. The beginning of this is to be found in the Council of Europe, representatives from which come from ten European parliaments. Evangelism characterizes Christian activities in Hungary. In Austria Protestants number about 450,000, and some church-building has been going on.

The World Council of Churches is alive to the importance of evangelism, and its latest *Quarry* article deals with Finland. This is so interesting that we quote some of it:

> Finland is 96 per cent. Lutheran, but there are Free Churches, Methodists, Baptists and others, with a membership of about 12,000. Practically every Finn is a nominal Christian, but large numbers among intellectuals and labour are alienated. To-day, however, there are great opportunities for evangelism. Bishop Gulin of Tampere speaks of a welcome existing for the Gospel. Lay evangelism is widespread, and many of the clergy come from revivalist circles. Many meetings take place in the homes of the people. The People's Bible Society during 1948 held 500 evangelistic meetings and reached 100,000 people. The Lutheran evangelistic society in 1948 held 800 summer evangelistic festivals. There are other similar evangelistic activities by other groups. Many pupils are sent to the people's high-school, where courses are given in religion. Lutheran Churches in America have been helping these. Conferences for evangelism are a common feature, and large crowds rededicate themselves. The writer and evangelist Frank Mangs, who has lived in Sweden for years, has greatly influenced Finland through his books. Another evangelist in Finland is Arvid von Martens. Bishop Gulin is chairman of a number of evangelistic organizations, through which all classes, including Communists, are reached. There is what is called the "Street Mission," which is a revival movement among the destitute—ex-convicts and others, and is a genuinely ecumenical enterprise. The Church in Finland is gradually influencing organized labour. Bishop Gulin has so influenced Communists that one group of Communists actually open their meetings with prayer.

READERS will recall that articles on Finland have recently appeared in *World Dominion* by Bishop Gulin and by Miss Söderman.

Latin America

Argentina. A decree recently took shape which would have interpreted religious liberty merely as non-interference with personal faith, confined all services to registered religious buildings, and precluded services in houses or the open air. The Senate has refused to accept the proposal as being restrictive of the rights of the subject as guaranteed by the Constitution. The Evangelical Churches are rejoicing in this happy reverse of official policy, which they feel is an answer to prayer.

Global Snaps

In India women now hold some of the highest offices in the land.

* * *

In Sweden a Bill is to be introduced to liberate non-Lutheran groups from disadvantages from which they claim to be suffering.

* * *

In Hungary rumour has it that a "National Catholic Church" will be set up independent of the Vatican, but subservient to the Government.

Going by air ? These incomparable phantomweight Suit Cases have been specially designed for modern travel. Spacious, beautifully made, obtainable in either leather or canvas, they are the very latest in smart air luggage.

Garstin

A Japanese official bought a Bible for the Crown Prince, who "wishes to read the whole Bible during the summer vacation."

* * *

Lord Macmillan says: "The phenomena of the soul are just as much facts as the phenomena of the physical world. The heresy of the age is that salvation can be found in economic security and equality: but no soul was ever saved by political economy."

* * *

An independent Indonesia, linked with Holland by common allegiance to the Crown, would be a solution such as the British Commonwealth has peacefully achieved, with the King as a symbol of free association between monarchies and republics.

* * *

Seventy-five per cent. of Indian Christians are illiterate, and any Christian policy in India must take this into account.

* * *

Organizations which cover both India and Pakistan face difficulties in crossing frontiers.

* * *

In Japan Communists have formed cells in educational institutions, in factories and rural areas.

* * *

Kenneth de Courcy recently uttered the following two trenchant sayings:

"If all British workers were to put the utmost energy into their jobs Britain's economic situation would be transformed." "America using all her immense power of Press, radio, and films to help create a spiritual revival, could awaken the whole world."

* * *

"Life with a Purpose" is the motto which Mildmay has proclaimed for the campaigns in which tens of thousands have been won for Christ. It is planning a "Ringing of London Campaign" because it believes that only Christianity can save us at this momentous hour.

* * *

There is now a joint committee of the International Missionary Council and the World Council of Churches. The meeting-place of both will be found in the field of evangelism. The problems of missions and churches which are in neither of these Councils remain to be solved. The specific tasks of the International Missionary Council are: (1) Survey and research with a view to discovering needs in order of urgency; (2) encouragement of co-ordination and evangelism, which will result in (3) the planting of Churches. In this latter task the World Council of Churches takes up the tale towards the perfecting of His body which is the Church.

Our stupidity cannot spoil the grace and love and true sanity which flows to a man from God through the channel of our prayer. However stupid we are we can do that. An ass carried our Lord Jesus Christ into Jerusalem. Anyone can co-operate with God by prayer in this way; not many can argue attractively. And any minister of religion knows that he can get through doors on his knees which are always barred to him when he tries them with his two feet and his tongue.

Dom Bernard Clements

THE BOOK *over Brazil*

OVER forty-five million people live in Brazil, but then it is larger than the United States of America. A vast country of forest and mountain and great rivers, inhabited by aboriginal Indians, Spanish and Portuguese traders, Europeans from a dozen different countries, all alike in need of the knowledge of God.

The Bible Society of Brazil, with the help of its parent Societies in Britain and America, distributes the Scriptures in all the languages spoken there.

You can help this work through

THE BRITISH AND FOREIGN BIBLE SOCIETY

146 QUEEN VICTORIA STREET, LONDON, E.C.4

FLANNELGRAPH

is a Visual Aid technique which can be effectively applied to Bible teaching, Sunday School work and general religious education for classes of widely varying standards.

Based on sound educational principles, Flannelgraph presents the Bible story pictorially, thus minimising language difficulties. Coloured figures which adhere to a screen covered with flannel or similar rough material are moved about to indicate the action of the story.

The N.S.S.U. Flannelgraph Handbooks have been highly rated by the World Council of Christian Education's Evaluation Service.

Send for particulars and illustrated leaflet to the

NATIONAL SUNDAY SCHOOL UNION

104/5 NEWGATE STREET, LONDON, E.C.1

Printed in Great Britain by The Marshall Press Ltd., Milford Lane, Strand, London, W.C.2, and published jointly by The World Dominion Press and The New Mildmay Press, Mildmay Centre, London, N.1, and 156, Fifth Avenue, New York. Trade Agents: Marshall, Morgan & Scott, Ltd. 33, Ludgate Hill, London, E.C.4.

Entered as second class matter, December 6, 1929, at the Post Office of New York, N.Y., under the Act of March 3, 1879 (Section 397, P.L. and R.).